



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





600098430S





COMPANION TO THE HOLY BIBLE

[*OLD TESTAMENT*]



A COMPANION  
TO THE  
OLD TESTAMENT

BEING A

Plain Commentary on Scripture  
History

*DOWN TO THE BIRTH OF OUR LORD*

*"Understandest thou what thou readest?"—ACTS viii. 30*

RIVINGTONS  
London, Oxford, and Cambridge

1872

*M. C. 87.*



## ADVERTISEMENT

THIS work having been arranged in a very condensed form, there has been no space available for arguments or for lengthy comments, but the grounds of many statements, and the illustration of one part of Holy Scripture by another, are carefully suggested in *the bracketted references, to which the reader's attention is particularly directed.*

The Chronology of the work is mainly that of Ussher, as used in the modern English Bible : but the Author has not hesitated to adopt a different date where the reasons for doing so seemed to be sufficiently well-grounded.

*June 1, 1872.*

## THE ESTABLISHED BELIEF OF CHRISTIANS RESPECTING THE OLD TESTAMENT.

### I.

That the books of our existing Old Testament are the books which were known as such in our Lord's time, and in preceding ages.

### II.

That they are the *authentic* productions of men who were supernaturally instructed by some mode of Divine Inspiration as to what they were to write.

### III.

That the statements and histories of the Old Testament are *genuine*, being those originally set forth, substantially uncorrupted by any uninspired alterations or additions.

### IV.

That no statements or histories which were originally set forth as truth under Divine Inspiration can be untrue, or inconsistent with truth.

# CONTENTS

## BOOK I

### *The Primeval History of Mankind*

A.M. 1—2083  
B.C. 4004—1921

CHAP.	PAGE
I. The Creation of the World, . . . . .	3
II. The Fall of Man, . . . . .	10
III. The Antediluvian Ages, . . . . .	16
IV. The Deluge, . . . . .	23
V. The Repeopling of the Earth after the Deluge, . . . . .	31

## BOOK II

### *The Origin of the Jewish Race*

A.M. 2008—2316  
B.C. 1996—1688

I. The Life and Times of the Patriarch Abraham, . . . . .	43
II. The Life and Times of the Patriarch Isaac, . . . . .	64
III. The Life and Times of the Patriarch Jacob, . . . . .	67
IV. The Migration of the Chosen People to Egypt, . . . . .	79

## BOOK III

### *The Formation of the Israelites into a Nation*

A.M. 2298—2553  
B.C. 1706—1451

I. The Israelites in Egypt, . . . . .	95
II. The Departure of the Israelites from Egypt, . . . . .	103
III. The Israelites in the Wilderness, . . . . .	120

## BOOK IV

### *The Settlement of the Israelites in Canaan*

A.M. 2552—2560  
B.C. 1452—1444

I. The Departure of the Israelites from the Wilderness, . . . . .	153
II. The Entrance of the Israelites into Canaan, . . . . .	163
III. The Conquest of Canaan, . . . . .	168

## BOOK V

*The Commonwealth of the Israelites*

A.M. 2560—2909

B.C. 1444—1095

CHAP.	PAGE
I. The Israelites as a Settled Nation, . . . . .	185
II. The Rule of the Twelve Judges, . . . . .	190
III. The Rule of the Prophet Samuel, . . . . .	215

## BOOK VI

*The Kingdom of the Twelve Tribes*

A.M. 2909—3029

B.C. 1095—975

I. The Reign of Saul, . . . . .	225
II. The Reign of David, . . . . .	249
III. The Reign of Solomon, . . . . .	277

## BOOK VII

*The Two Kingdoms of Judah and Israel*

A.M. 3029—3416

B.C. 975—588

I. From the Death of Solomon to the Accession of Jehu, . . . . .	295
II. From the Accession of Jehu to the Fall of the Kingdom of Israel, . . . . .	328
III. From the Fall of the Kingdom of Israel to the Fall of the Kingdom of Judah, . . . . .	359

## BOOK VIII

*The Last Ages of the Jewish Nation*

A.M. 3398—4000

B.C. 606—4

I. The Babylonish Captivity, . . . . .	383
II. From the End of the Captivity to the Close of the Old Testament, . . . . .	395
III. The History of the Jews between the Old and New Testament, . . . . .	405

BOOK I

THE PRIMEVAL HISTORY OF MANKIND

A.M. 1-2083.  
B.C. 4004-1921.

## THE BOOK OF GENESIS.

The first book of the Old Testament is named by a Greek word which means *generation*, or "origin," the same word which occurs at the opening of the New Testament in the words "The book of the *generation* of Jesus Christ." In the Hebrew it is called *Bereschith*, and this word is exactly represented also in the opening of St. Mark's Gospel, "*The beginning* of the gospel of Jesus Christ," as well as in that of St. John, "*In the beginning* was the Word." It occurs likewise among the first words of St. Luke's Gospel [i. 2]; and the coincidence seems to show a design of setting forth the Gospel as the beginning of the New Creation in the same manner as Genesis was the beginning of the Old Creation.

The Book of Genesis is the oldest book in the world, though some of the Egyptian hieroglyphics may belong to a rather earlier time. It contains all the history that exists respecting the times before the Deluge; and all (except such historical illustrations as the few contemporary Egyptian monuments may supply) of post-diluvian history for about 700 years: that is, until the death of Joseph. It is not unlikely that Moses had still more ancient documents before him when he wrote; but whatever he recorded was written under the influence of Divine Inspiration, and whether such documents were inspired or not, any information derived from them was thus authenticated by God.

He wrote it either during the forty years that he was living in Midian, or during the forty years of the wanderings in the Desert, when other portions of the Pentateuch were written, "and the Lord said unto Moses, write this for a memorial in The Book" [EXOD. xvii. 14].

## CHAPTER I.

### The Creation of the World.

GENESIS, CHAP. I. AND II.

Date.—*The Ages ending at B.C. 4004.*

THE *beginning* of all created beings and things was the **creation of matter** by God out of nothing. That is to say, while the One God in Three Persons alone existed [JOHN i. 1 ; GEN. i. 2], He brought into being the original substance, or material, or "matter" out of which the heaven and the earth, and all that they contain, were afterwards made by Him [GEN. i. 1 ; ii. 3 ; HEB. xi. 3].

What this original substance, or matter, was, can only be conjectured. It may have been vapour or gases, or it may have been primeval rock ; the one condensing, or the other breaking up, into many other forms and substances. Or it may have been—as is more likely—the material of the universe, "the heaven and the earth" in the form of a few elementary substances which were afterwards to be combined and arranged by the six days' work of God, the *First Cause*,—which we ordinarily call "the work of creation," and by the long preceding, as well as subsequent, operation of *second causes*,—which we ordinarily call "the work of nature."

How long an *interval* there was *between the original creation of matter and the work of the six days*—between that which is narrated in the first verse of Genesis and that which is afterwards narrated—we are not told in Holy Scripture, but geological science leads to the conclusion that it was an interval of many ages, perhaps one of hundreds of thousands of years.<sup>1</sup>

<sup>1</sup> It is believed by the best theologians that during this interval the holy angels were created, some of them afterwards falling from their first

Holy Scripture itself, however, indicates to us what was the condition of the substance of the earth during this long interval. [1] It "was without form," a *confused mass* of rock, water, and vapour, not yet organized. [2] It was also "void," *empty* as yet of all plants and animals. [3] It was *without light*, for "darkness was upon the face of the deep" [GEN. i. 2]. Most likely some kind of order was being produced upon this "chaos," or confused mass of matter, by the operations of nature during the whole of these long ages, the principal agents of such operations being fire and water. All the results of these operations of nature were doubtless heralds of the Creator's advent, a preparation of the "desolate and empty" earth by God's Providence for that work of His Creation which occupied the six days spoken of in the first chapter of Genesis; and it seems most probable that, when the work of preparation was over, the earth had become a globe of solidified rock surrounded by water and dense vapours on the outside, and containing still liquid and molten rock within. Then the regeneration of the earth began by the Spirit of God brooding upon the face of the waters to quicken it and make it a habitable world [GEN. i. 1, 2].

This creation of the world is narrated to us as occupying six days, each day being described as consisting of an evening and a morning. The narrative is given in such simple, everyday language, that it seems impossible to understand it as meaning anything except actual days of twenty-four hours in length; but in the prophetic books of the Bible the word "day" is often used for a much longer time, and many learned men think that it is so used here. Some also consider that six distinct and successive periods of creation are to be traced in the strata which form the "crust" of the earth, that these six periods were of very long duration, and that each of them represents one of the "days" into which the whole work of creation is divided by the narrative given in the Bible. Whichever opinion may be held to be the true one, the

estate [JUDE 6], before the creation of mankind. The Fathers associated their creation with the command "Let there be light." Doubtless it was of the angels that the Lord spoke when He said to Job concerning His work of creation, "When the morning stars sang together, and all the

sons of God shouted for joy" [JOB xxxviii. 7]; for they are also called sons of God in the beginning of the same book, where it is said "There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them" [JOB i. 6].

marvellous work of creation is still to be attributed directly to God as the Creator. If each day was one of twenty-four hours, His work was of an instantaneous character. "He spake and it was done." If each day was a long period of thousands of years, His work was of a gradual and progressive kind. But either way, the tokens of His creative hand are equally manifest.<sup>1</sup>

On the **first day** God commanded, "Let there be light, and there was light." We must take the words as we find them, without being able to explain how light existed apart from the sun and moon, the placing of which in the firmament occurred on the fourth day. But it is added that God divided the light from the darkness, calling the time during which the light shone Day, and the time of darkness Night, so that even from the admission of the first "evening" twilight to our globe in the place of darkness, there was some means by which the presence of light could be again withdrawn and the alternation of day and night produced [GEN. i. 3-5].

On the **second day** God caused the waters by which the earth was surrounded to be divided, so that while one portion still enveloped it another was taken up and separated from it by the expanse or "firmament" which God called Heaven,—the heaven of the birds and the heaven of the clouds. For this seems to describe the formation of the atmosphere by which the earth is now surrounded, and of the clouds—composed of fine drops or particles of water,—the whole quantity of which is so great as to make them an ærial ocean, "the waters above the firmament" [GEN. i. 6-8; comp. JOB xxxviii. 9].

On the **third day** God caused the waters which enveloped the earth to gather together in oceans and seas, thus making a portion of the earth's surface to become dry land. And when this separation was completed He created on the dry land all the vegetable life with which it was to be clad and beautified, the lowly grasses, the branching plants, and the towering trees, each having its own living seed or fruit also created wherewith to continue its species [GEN. i. 9-13].

On the **fourth day** God made the sun and the moon

<sup>1</sup> Ancient tradition dated the Jewish reckoning of time from the first beginning of the creation of the world. Thus the first day of the old Hebrew

year, the first of the month Tisri [Sept. or Oct.], was considered to represent "the first day" of creation.

and the stars (all of which may have been originally created at a long distant time) to become fountains of light for illuminating the earth by day and by night. He "caused the day-spring to know his place" [JOB xxxviii. 12], and assigned to the sun and moon from henceforth that division of the twenty-four hours into hours of light and hours of darkness which had previously been effected by some other means. They were also to be "for signs, and for seasons, and for days, and years," that final relation being now established between the earth and other planets by which the moon marks out the months, while the variations of spring, summer, autumn, and winter, are produced by the varying distance between the earth and the sun [GEN. i. 14-19].

On the **fifth day** God began to fill the earth with a higher degree of life, creating every kind of animal that inhabits the water and the air,—birds, insects, fishes, and those marine animals which are more or less of the same character as the higher organizations of land animals, "great whales," the mammalia of the sea, amphibious reptiles such as crocodiles, and other monsters of the deep. The higher order of creation which had thus been reached is indicated by the command, "Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth," which is spoken as to creatures who have some degree of will and intelligence, such as is to be observed even in the instincts of fishes, birds, and insects [GEN. i. 20, 23].

On the **sixth day** God created every kind of animal that inhabits the dry land,—“cattle and creeping thing, and beast of the earth,” all quadrupeds that are fitted for domestic use, such beasts as roam wild in the forest, and all land creatures of the reptile kind. No mention is made of insects, but it is easy to see that they may be included under the general classes of the winged and creeping creatures, all being classed by their most evident characteristics,—those by which they belong to their respective elements—and not according to recondite physiological distinctions [GEN. i. 24, 25 ; comp. GEN. iii. 14].

The **creation of mankind** also took place on the sixth day, a crowning work, after which no further creation is spoken of.

*Man was created by God in the highest state of perfection in which he could exist as an earthly creature. "And*

God" [Elohim] "said, Let us"—Three Persons in One God—"make man in our image, after our likeness" [GEN. i. 26; v. 1]. There could be no human perfection of beauty or intelligence beyond the image of God, for such a likeness comprehends all such qualities of the Divine nature as can be imparted to a created being. As God is eternal, so man was made in God's image by being made *immortal*; as God is infinite in power, knowledge, and goodness, so man was made in His image by the bestowal of such an amount of *power* and *knowledge* as belong to no other earthly creature, of such *innocence* as was the human counterpart of Divine holiness [COL. iii. 10].

It is enough to know that man was created in the image of God, to be fully assured that he did not come to be what he is by the development of some animal of a lower order, such as the monkey: but the narrative of creation given to us by the Creator states plainly that He gave him at once his present form by a distinct act of creation. "The LORD God [JEHOVAH Elohim] formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" [GEN. ii. 7]. Moreover, the Creator delegated to man part of His own supreme power and authority, by commanding him to "have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing that creepeth upon the earth" [GEN. i. 26, 28; PSA. viii. 6]. The fully developed character of man's original intelligence<sup>1</sup> was also shewn immediately after his creation, for "the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field" [GEN. ii. 19, 20]. Thus man was set over the rest of creation as God's vicegerent upon earth: Adam being, as the Gospel calls him, "the son of God" [LUKE iii. 38].

The *creation of woman* differed from that of man in that she was originally formed from his substance, and not directly from the dust of the earth. "The Lord God caused a deep sleep to fall upon Adam, and he slept; and

<sup>1</sup> Intellectual power and profound knowledge do not involve skill in artistic or mechanical pursuits. Whole

generations of learned men might exist without one being able to paint a picture or invent a machine.

He took one of the ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man made He a woman, and brought her unto the man" [GEN. ii. 21, 22]. To her also Adam gave a name, calling her Woman [*Heb.* Isha], because she was taken out of man [*Heb.* Ish].<sup>1</sup>

By creating woman as a help-meet for man, and bringing her to him, God "instituted the holy estate of matrimony in the time of man's innocency:" and Adam in his original wisdom spoke prophetic words respecting marriage, which were afterwards adopted by our blessed Lord, "Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh" [GEN. ii. 24; MATT. xix. 5]. Later on it is said that Adam gave to his wife a new name, "Eve, because she was the mother of all living" [GEN. iii. 20].

Thus mankind was the last of God's six days' works of creation. And when the first parents of the human race had been brought into being, "God saw everything that He had made, and behold it was very good" [GEN. i. 31]. No evil tainted the nature of anything which He had created and blessed, and whatever evil afterwards came into the world came otherwise than by the work of creation. It was even part of man's glory and perfection that the capacity for choice between good and evil was given to him, for his *free and unfettered will was an image and likeness of the will of his Creator.*

Then the Sabbath was instituted by the Creator, for "the heavens and the earth were finished, and all the host of them" in the period of time which is recorded as six days, each composed of a morning and an evening. "And on the seventh day God ended His work which He had made, and He rested on the seventh day from all His work which He had made" [GEN. ii. 1, 2]. So it may be said that the Creator instituted the Sabbath in His own Person, blessing, sanctifying, and inaugurating it by His own rest from the work of creating and making: and because man is made in the image of God he also had bestowed upon him the privilege of resting from his six days' labour, a privilege which it afterwards became neces-

<sup>1</sup> From which it seems to be shewn that Adam named all living creatures in accordance with some char-

acteristics which naturally distinguished them. His own name, Adam, signifies "red earth."

sary for God to enforce upon the world, when it became covetous, by the fourth commandment.

*The abode of Adam and Eve*, while they continued in the state of righteousness and holiness in which God had created them, was in a "garden eastward in Eden," where the Lord God made to grow "every tree that is pleasant to the sight and good for food" [GEN. ii. 8, 9]. The situation of Eden is supposed to have been where the highlands of Armenia now are, the rivers *Pison* and *Gihon* not being identified, while *Hiddekel* is thought to be the Tigris, and *Euphrates* the river still known by that name. It was a "paradise" or pleasure-park, prepared for their abode by God Himself; a place in which earthly beauty and fertility reached their highest point, and where the Divine presence was specially manifested [GEN. iii. 14; ii. 8]. In this primeval "holy land" God assigned to man a *sphere of labour* even while he was in a state of bliss and holy sinlessness, placing him in the garden "to dress it and to keep it," and giving him dominion over the animal world—a happy labour for bodily and intellectual powers; and not yet made irksome to the body or to the mind, as it afterwards became through sin.

In this paradise of God there was planted "*the tree of life* in the midst of the garden." It is spoken of again in the words of our Lord to the angel of the Church of Ephesus, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" [REV. ii. 7], and again in St John's description of his vision of the new Jerusalem, where, "in the midst of the street of it, and on either side of the river of the water of life proceeding out of the throne of God and of the Lamb, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations" [REV. xxii. 1, 2]. It is thus represented as a tree bearing fruit of eternal life, of which man might eat and live for ever" [GEN. iii. 22]; and since it seems to have been included in the words of God, "of every tree of the garden thou mayest freely eat" [GEN. ii. 16], it is reasonable to conclude that it was a sacramental food of immortality to our first parents while they were in a state of innocence.<sup>1</sup>

<sup>1</sup> The "ambrosia" of Greek mythology, the food of the gods, sometimes bestowed on men and convey-

ing the gift of immortality, seems to represent a tradition of the fruit of the tree of life.

But while Paradise was an abode of joy, where the tree of life and the presence of God were accessible to man, it was also a place in which man was *in a state of trial*, and where he was to love and obey God, not because he could not do otherwise, but because he was able in Paradise, as in the later world outside, to "choose the better part" through the unfettered freedom of his will.<sup>1</sup> For this trial of man's love God gave to our first parents a law to which He required an exact obedience. He planted another tree in Paradise beside the tree of life, which is called *the tree of the knowledge of good and evil*, and respecting this He gave the plain command, "Thou shalt not eat of it," adding the warning words that it should be a tree of death as the other was a tree of life, "for in the day that thou eatest thereof thou shalt surely die" [GEN. ii. 17].

Thus the life of our first parents in Paradise was characterized at the outset by the two features which have ever since continued to mark the life of man, *work* for the body, and *probation* for the will. It was a *life of duty*, and a *life of trial*, even when it was not as yet a life of hard toil and suffering.

## CHAPTER II.

### *The Fall of Man.*

#### GENESIS, CHAP. III.

Date.—About B.C. 4004.

THE first or original sin of which human nature became guilty was that of disobedience to the commandment given by God, as the law of man's probation or trial in paradise. The effect of this disobedience was a degeneracy or "fall" in the condition of man's nature, a change from its paradisaical state to the state in which it has ever since been inherited by the successive generations of mankind.

<sup>1</sup> That persons in a state of innocence could be open to temptation is

shewn by the temptation of our sinless Lord.

The *disobedience through which man became a sinful being*, instead of the holy being which God had made him, was brought about through the influence of one of the angels who had previously (in what way is not revealed in Holy Scripture) fallen from the state of a holy angel to that of an evil angel.<sup>1</sup> This wicked being appeared in the garden of Eden in the form of a serpent or "dragon" [GEN. iii. 1; 2 COR. xi. 3; REV. xii. 9]; but whether the serpent was similar to the reptile now known as such, or whether it was a being of which that reptile is only a degenerate representative, cannot certainly be known.

The first of the two parents of mankind who disobeyed God's command was Eve, the woman whom He had created to be a help-meet for the man Adam. The evil angel in the form of a serpent (afterwards called "SATAN," that is, "*the Adversary*," and "THE DEVIL," that is, "*the Slanderer*," or "Accuser") came before Eve with great subtilty to tempt her by throwing doubt on the meaning of the commandment given as the law of paradise: saying to her, "Yea, hath God said, Ye shall not eat of every tree of the garden?" [GEN. iii. 1]. Upon which Eve replied to the tempter by repeating the commandment in almost the same words in which God had given it to Adam, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" [GEN. iii. 2, 3]. Then the Devil contradicted the word which God had spoken, and said, "Ye shall not surely die:" daring even to slander his Maker by insinuating that the commandment given by the holy and loving Creator was given from a selfish and envious motive. "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and

<sup>1</sup>The *fall of angels* is, however, established as a fact by the words of Holy Scripture. St. Peter speaks of "the angels that sinned" [2 PETER ii. 4], and St. Jude of "the angels which kept not their first estate" [JUDE 6]; the first of these writers adding that they were "cast down to hell," the second that they "left their own habitation." Our Lord's words, "I beheld Satan as lightning fall from heaven" [LUKE x. 18], seem

to refer to the same event. The cause of their fall appears to have been rebellion against God. Thus Isaiah speaks of Lucifer as saying, "I will ascend unto heaven, I will exalt my throne above the stars of God," &c. [ISA. xiv. 13], which has generally been interpreted to refer in prophetic language to the original sin of Satan. St. Paul also calls pride "the condemnation of the devil" [1 TIM. iii. 6].

evil" [GEN. iii. 5]. This subtle promise of a knowledge beyond what the Creator had bestowed, proved a sufficient temptation for Eve: and when she "saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise"—the germs of sensuality, vanity, and curiosity [1 JOHN ii. 16] having now entered into her heart,—“she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat” [GEN. iii. 6]. And thus although Eve alone was assailed by the Evil One, both wilfully joined in the sin of disobedience. “Adam was not deceived,” St. Paul says, “but the woman being deceived, was in the transgression” [1 TIM. ii. 14]. It has been supposed that the love of his wife overcame Adam’s love of God and of duty; and that although not deceived, but still assured that the consequence of disobedience would be such as God had declared, “he did eat” that she might not stand alone in her transgression, nor he be separated from her in the results of it.

*The first result of this act of disobedience was the sense of shame* resulting from the knowledge of evil: “the eyes of them both were opened, and they knew that they were naked” [GEN. iii. 7, 10]. Forbidden knowledge was only a revelation of capacity for sin. It brought none of the satisfaction that had been expected, and instead of making them “as gods,” brought them at once to a lower level of being than that in which God had created them. As the animals around them were clothed in furs and hairy coverings, so they being lowered towards that lower creation, must clothe themselves with garments of leaves to lessen that sense of shame, which, but for the knowledge of evil, they would not have possessed.

*The second result was that they began to be afraid of God,* and endeavoured to hide themselves from His Presence. By knowing evil they had become evil, and dared not face Him whose law they had disobeyed, who would be their judge, and who (as conscience already revealed to them) would declare the sentence which He had already foretold, as the consequence of the disobedience. When, therefore, God made His presence known<sup>1</sup> they

<sup>1</sup> The expression “walking” here used of God, is used either (1) to bring the idea of His immediate Presence home to our apprehension; or (2) because the appearances of God to mankind (called *Theophanies*)

have always been the appearance of the Second Person of the Blessed Trinity in the human form which He was afterwards to assume at the Incarnation, and in which form He is now visible in heaven.

fled from It, hiding themselves among the trees of the garden.

Then followed *the judgment of the first sinners*. "The Lord God called unto Adam and said unto him, Where art thou?" [GEN. iii. 9] not asking the question as if they had succeeded in hiding themselves from His Omniscience, but summoning them with authority as their Supreme Judge, from whom there was no effectual hiding and no appeal.

So Adam and Eve came forth from the hiding-place to which sin had sent them, as the dead when they hear the voice of the Son of Man will come forth at the Last Judgment from the hiding-place to which death hath sent them [JOHN v. 29]. They had said in vain to the trees, as the guilty will then say to the rocks and mountains, "Hide us from the face of Him that sitteth on the throne" of judgment [REV. vi. 16]. And when they came forth they were at once convicted out of their own mouths [comp. LUKE xix. 22], confessing their sin, and thus acknowledging beforehand the justice of their sentence. In the confession which each of them made there was, however, an attempt to soften the guilt of their transgression. "I did eat," pleaded Adam, but "the woman *whom Thou gavest to be with me*, she gave me of the tree." "I did eat," pleaded Eve, "but the Serpent beguiled me" [GEN. iii. 12, 13]. These excuses were not accepted as any reason why sentence should not be passed upon them, because each had full knowledge of the commandment given them, of its meaning, and of the consequences which would follow disobedience to it, and therefore the Judge awarded to each the due punishment of their sin.

The *sentence upon the serpent* was first passed, for through him evil had its origin in the world. But because the fallen angel who appeared in the form of the serpent had already received his sentence, and lost "his first estate" by being cast out of heaven, therefore we read of the sentence as being passed upon the reptile itself: "Because thou hast done this thou art cursed above all cattle, and above every beast of the field. Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" [GEN. iii. 14, 15; comp. ISA. lxxv. 25].

The *sentence upon the woman* was next passed, because she was the human instrument whereby sin had its origin in the world, Adam "not being deceived" by the evil one, but yielding to the solicitation of Eve. To her, therefore, God said—"I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband; and he shall rule over thee" [GEN. iii. 16]. The sorrow which would naturally have attended childbirth is "greatly multiplied" on account of sin; the subordinate relation in which she would naturally have been to the being from whom she was derived<sup>1</sup> is turned into a subjection, which until the blessing of womankind through Christ being "born of a woman" was almost a condition of slavery.

The *sentence upon the man* does not, any more than that upon the woman, recall the benediction with which God had formerly blessed him, but his labour is turned into sorrow, and the passage to another life is accompanied by the return of his body to the dust in death. "Because thou hast hearkened unto the voice of thy wife" instead of to the commandment of God, "and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" [GEN. iii. 17-19]. Thus the happy labour and immortality of Paradise were exchanged for the weary toil, disease, and death of the world. The fatigue of bodily work, the cares and anxieties which are mixed up with the affairs of life in every station, become thorns of the Fall, which only lost their sharpness when they were redeemed from the curse by becoming the Redeemer's crown: and "dust unto dust" continued to be a curse until "life and immortality were brought to light by the Gospel" [2 TIM. i. 10] in the resurrection of the Redeemer's Body from the grave.

The *punishment of Adam and Eve* began immediately after the declaration of their Judge's sentence had been

<sup>1</sup> St. Paul's rule, "I suffer not a woman to teach nor to usurp authority over the man," is grounded on

this fact, "For Adam was first formed, then Eve" [1 TIM. ii. 12, 13].

pronounced. The place of their probation was no longer to be the Paradise of God, therefore the Lord, having clothed their newly discovered shame with the skins of beasts (probably of some which had been slain as a first sacrifice for sin), sent him forth into a world where his happiness must be chiefly of his own making. Neither were they to partake any more of the tree of life, for the Lord "drove out the man" in His displeasure from the place where it grew, and guarded it from intrusion by the sword of the Cherubim.

In the midst of the dark shadow thus cast upon the primeval history of mankind there is, however, the light shed by God's proclamation of the "*Protevangelium*" or *primeval Gospel*. The Serpent had tempted the woman into sin, and in passing sentence upon him God proclaimed the means by which that sin should be atoned for, and the Tempter punished: "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise His heel" [GEN. iii. 15]. It was probably in the light of this promise that "Adam called his wife's name Eve" [*Heb.* Chavah, *i.e.* "living"], "because she was the mother of all living" [GEN. iii. 20]. For through the veiling words of the Divine prediction there were seen anticipatory rays of that day dawn when a Victor would arise from among the vanquished, and when Eve would become the mother of all living through Him as she had become the mother of those given over to death by the Fall. The further light of our Lord's Incarnation has shewn that the promise was spoken out of the fulness of a Divine Omniscience which was prophetically revealing the fact of our Lord's Birth of a Virgin. It is a truth which was repeated in far distant ages by the lips of Isaiah when he prophesied, "Behold a Virgin shall conceive and bear a Son, and shall call His Name Immanuel" [ISA. vii. 14]; and which was perfectly fulfilled when the Virgin-Born gained His Victory over "that old Serpent, called the Devil and Satan" [REV. xii. 9], by submitting Himself to Death and the Grave. All through the intervening ages the promise was being partly fulfilled by the warfare of good men of all nations against evil and the Evil One; but its entire fulfilment was attained when the Second Adam, our Lord Jesus Christ, suffered, died, was buried, descended into Hell to lead *captivity captive*, rose again from the dead,

and ascended up on high, there to reign until "all enemies" shall be "put under His feet" [1 Cor. xv. 25].

### CHAPTER III.

#### *The Antediluvian Ages.*

##### GENESIS, CHAP. IV.—V.

Date { A.M. 1-1656.  
B.C. 4004-2348.

THE first event that is recorded in the history of mankind outside of paradise<sup>1</sup> is the birth of Cain and Abel, the first children of Adam and Eve. At the birth of her first-born, his mother Eve gave him the name of Cain [*i.e.* "possession"], because she thought the promise of the "first gospel" had been fulfilled, and that she had "gotten a man from the Lord" [GEN. iv. 1], who was *The Man*, that is, the promised Seed of the woman: which shows how the promise had been understood. Her second son was named Abel [*i.e.* a "breath" or "vapour"], as if that hope had passed away, and she had come already to know how transitory the life of man had become. It was true of these two sons, as it is afterwards said of Seth and Adam's other children, that whereas Adam himself was created in the likeness of God, when he came to have children "he begat in his own likeness after his image" [GEN. v. 3], that is, in the likeness of a fallen, sinful nature, and not in that of the holy God which he had previously borne in paradise. The children of Adam and Eve were not, therefore, holy and immortal beings, but sinful and mortal. *The original sin was transmitted*; and the change of nature is indicated by the short narrative of Cain and Abel's lives, which contains an account of the primeval use of sacrifices for sin, and of the entrance of death into the world as the consequence of sin.

**Sacrifices for sin** were probably ordained by God Him-

<sup>1</sup> Ancient traditions placed the fall of man on the eighth day after his creation.

self at the time when the first sin was committed. The "coats of skins" [GEN. iii. 21] with which God clothed Adam and Eve, seem to indicate that although no animals had as yet been slain for food, yet they had been slain for some other purpose; and none is so likely (looking to the subsequent universality of the custom) as that of sacrifice. Or it may have been that God revealed to Adam the necessity of an expiatory offering after the Fall, and that Adam instituted the right of sacrifice in obedience to such a revelation.

Certain it is that at the very threshold of man's life out of paradise we find Cain and Abel offering sacrifices as if they were an established rite, and not as if those spoken of were the first that were ever offered. Each brought an offering taken from the result of his toil and labours, "Cain brought of the fruit of the ground an offering to the Lord, and Abel he also brought of the firstlings of his flock and of the fat thereof" [GEN. iv. 4, 5]. Of these two offerings the one was accepted and the other rejected, "the Lord had respect unto Abel and to his offering, but unto Cain and to his offering he had not respect;" the acceptance and the rejection being plainly made known to each by some sign—perhaps fire from heaven to consume the accepted offering [comp. LEV. ix. 24; 1 KINGS xviii. 38, &c.],—for "Cain was very wroth, and his countenance fell."

That *Cain's offering* was rejected because he did not offer it aright we may be quite sure from our certain knowledge of God's justice. Perhaps the error of Cain was that of offering a right sacrifice in a wrong spirit. But as the fruits of the ground were only thank-offerings and not sin-offerings in the system of sacrifice instituted by God afterwards for the Jews, it is probable that Cain's offering was a declaration in itself that he did not acknowledge the necessity of a sacrifice for sin, though he was willing to make an offering as an act of homage and adoration.

*Abel's offering* was, on the other hand, an offering of that kind which held a conspicuous place in the system of sacrifice ordained by God at Sinai; the daily sin-offering morning and evening being that of a lamb, as well as the great passover sacrifice, and the best of the flock being required to be offered on many other occasions. Such sacrifices of lambs and sheep were typical of "the Lamb of God which taketh away the sin of the world" [JOHN i.

29], and was "slain from the foundation of the world" [REV. xiii. 8] in God's eternal purpose and foreknowledge. And as St Paul says that "without shedding of blood is no remission" of sins [HEB. ix. 22], it is natural to believe that such a sacrifice as was offered by Abel was the sacrifice ordained for a sin-offering; an offering which signified a prayer for God's pardon, mercy, and grace, and so was suitable to the condition of Abel as a sinner, besides being an act of obedience to Divine law. Thus "by faith Abel offered unto God a more excellent sacrifice than Cain" [HEB. xi. 4].

For the object of these sacrifices is indicated by the words of God to Cain in rebuke of his anger, "If thou doest well," offering a right sacrifice in a right spirit, "shalt thou not be accepted" by the just God to whom it is offered? "And if thou doest not well," offering a wrong sacrifice or offering a right one in a wrong spirit, "sin lieth at the door" unatoned for, not because of God's injustice, but because of the "doer" or offerer's own shortcomings [GEN. iv. 7]. "Why," therefore, said the Lord unto Cain, rebuking him for his unjust wrath, "why art thou wroth, and why is thy countenance fallen," in merciful warning of what such unjust wrath would lead to, and by way of admonition to him to repent and do that which would gain pardon from God before sin was heaped on sin.

But the entrance of death into the world shortly followed as a consequence of Cain's envy and anger. He "talked with Abel, his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him" [GEN. iv. 8]. Thus the death of mankind began not in the natural decay of old age, but in the violence of murder, and—as if the floodgates of sin were at once opened wide by the Fall—that murder a fratricide. The progressive character of sin may also be observed by Cain's falsehood when the Lord came to judge him as he had come to judge his parents, "And the Lord said unto him, Where is Abel thy brother? and he said *I know not*, am I my brother's keeper?" a rebellious answer which confirms the opinion that a previous disregard of the Divine will had characterized the sacrifice which he had offered and caused its rejection. The righteous Judge then condemned the murderer to a greater punishment than that which had fallen upon the first sinners, his parents. He had not recalled His benediction of them,

but to Cain He said, "Now art thou cursed from the earth" [GEN. iv. 11], as if he were to partake of the curse awarded to Satan, who "was a murderer from the beginning," and whose deeds he had done [JOHN viii. 44]. Adam was sent forth to till the ground, and was permitted to reap the fruit of his labour; but Cain was sent forth with the declaration that he should till the ground in vain, for the earth should not "yield unto" him "her strength." Moreover, he was to be "a fugitive and a vagabond" upon earth, and only a mark with which God signed him as being His deodand, with a threat of sevenfold vengeance on any who should slay him, preserved him from the violent death at others' hands which he himself had inflicted on his brother Abel. Then "Cain went out from the presence of the Lord, and dwelt in the land of Nod" [*i.e.* "exile"] "on the east of Eden" [GEN. iv. 16].

### § *The increase and degeneration of mankind.*

The only one of Adam and Eve's children who is named after the birth of Cain and Abel is Seth [*i.e.* appointed], whose name was given to him with revived hopes of his being the appointed seed of the woman. It does not appear how long an interval elapsed between the births of Cain and Abel and the birth of Seth, but the latter appears to have been only the third child of Adam and Eve. Adam's life lasted for 800 years afterwards; and "he begat sons and daughters" [GEN. v. 4] who are not further mentioned than in this passing manner. One of these daughters was, however, the wife of Cain [GEN. iv. 17], and is mentioned as such before the birth of Seth is recorded. Yet, as six generations of Cain's descendants are also mentioned by name before Seth's birth is recorded, the object was probably to finish the history of the Cainites, so far as it was to be given, before beginning that of the Sethites.

The *history of the Cainites* is told in a very few words, eleven only of their names being given and no dates whatever. It would appear that the descendants of Cain inherited the special curse pronounced upon him, and were thus, in some degree at least, precluded from profitable cultivation of the ground as husbandmen. The *first city* named in the history of mankind is that of Enoch, which was built by Cain himself, and named after his son [GEN. iv. 17]. The *pursuit of mechanical arts*, such as belong

to a town-living people, are indicated by the statement that Tubal-Cain was "an instructor of every artificer in brass and iron" [GEN. iv. 22], further refinements of a highly cultivated race being shewn by the poetry of Lamech [GEN. iv. 23, 24], and by the statement that Jubal was "the father of all such as handle the harp and organ" [GEN. iv. 21]. But part of the race of Cain also adopted the nomadic life which afterwards characterized the descendants of Esau, Jabal, one of the sons of Lamech, being "the father of such as dwell in tents, and of such as have cattle" [GEN. iv. 20] in the seventh generation, when the special curse of Cain had probably passed away from his race, and they were ceasing to live apart from the rest of mankind. None of the descendants of Cain were in the ark with Noah, and none of them, therefore, survived the Deluge to be associated with the present race of mankind.

*The history of the Sethites* is that of the patriarchs from whom all mankind after the Deluge have been derived, and nine generations of them are recorded, with such particulars respecting their ages as form an exact chronology of the antediluvian period. Their lives extended to about ten times the length of their descendants' lives in post-diluvian times, and such was probably the case with the Cainites also; but the death which entered into the world through the Fall came in the end upon all of them except Enoch. Of him it is recorded that he "walked with God, and he was not, for God took him" [GEN. v. 24]; that is, he "was translated that he should not see death, and was not found because God had translated him" [HEB. xi. 5; Comp. WISD. iv. 10; ECCLUS. xlv. 16; xlix. 14].

The ultimate *reunion of the descendants of Adam* seems to be indicated by the statement, that "when men began to multiply on the face of the earth, and daughters were born unto them, the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose" [GEN. vi. 1, 2]. The "sons of God" are here supposed to be the chosen race of Sethites—men who "called on" or "were called by the name of the Lord" [GEN. iv. 26]—and the "daughters of men" the feminine descendants of Cain.<sup>1</sup> This reunion probably

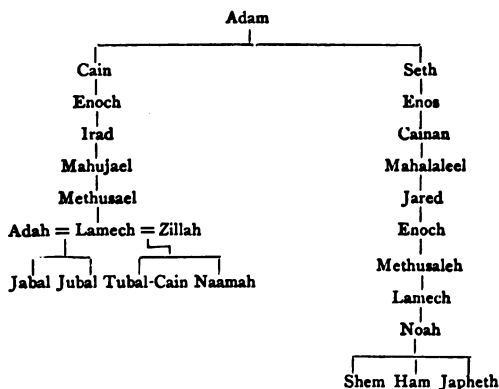
<sup>1</sup> Many commentators consider that the "sons of God" were angels; but others (including St. Cyril, St. Chrysostom, and St. Augustine) that

they were called so as living a holy and angelic life, the faithful servants and children of God.

took place in the time of Lamech's sons—the Cainite Lamech being contemporary with the Sethite Enoch—and hence these are the last of Cain's descendants who are mentioned, they being then absorbed into the common family of mankind.

The following table shows the relationship of all the antediluvian patriarchs who are named in the Book of Genesis :—

§ *Genealogy of the Antediluvian Patriarchs.*



The *great age* to which the antediluvians attained was a means by which the command of God, "Be fruitful, and multiply, and replenish the earth, and subdue it" [GEN. i. 28], was carried out; families extending, probably to so great a number as to form large tribes, and thus to fill the world with a vast population even during those sixteen centuries and a half.

It was also a means by which the history of mankind became familiar to every generation, the elder patriarchs who had lived in the early days of the world being contemporary with the later ones who lived to the time of, and beyond, the Flood. Thus Methusaleh was contemporary with Noah for 600 years, and with Shem, Ham, and Japheth for a century; while he was also contemporary with Adam for 243 years, and for periods varying from 300 to 700 years with all the other antediluvian patriarchs.

Through him alone, therefore, the history of paradise *may* have been, and it may almost be said *must* have been, handed down from our first parents to the generation which re peopled the earth after the Deluge.

The following table shows all the events of these ages which have dates affixed to them by the sacred narrative in their chronological order, and also exhibits the manner in which the life of Methusaleh overlapped the lives of Adam and Noah.

§ *Chronology of the Antediluvian Ages.*

		Year of the World	Year before Christ.
Creation of Adam and Eve		1	4004
Birth of Cain			
— Abel		uncertain	
Death of Abel			
Birth of Seth		130	3874
— Enos		235	3769
— Cainan		325	3679
— Mahalaleel		395	3609
— Jared		460	3544
— Enoch		622	3382
— Methusaleh		687	3317
— Lamech		874	3130
Death of Adam [930]		930	3074
Translation of Enoch [365]		987	3017
Death of Seth [912]		1042	2962
Birth of Noah		1056	2948
Death of Enos [905]		1140	2864
— Cainan [910]		1235	2769
— Mahalaleel [895]		1290	2714
— Jared [962]		1422	2582
Birth of Japheth		1556	2448
— Shem		1558	2446
Death of Lamech [777]		1651	2353
— Methusaleh [969]		1656	2348
Beginning of the Deluge [Sept. or Oct.]		1656	2348

Adam's life, 930 years.

Lives overlapped 243 years.

Methusaleh's life, 969 years.

## CHAPTER IV.

**The Deluge.**

GENESIS, CHAP. VI.—IX.

Date { A.M. 1656-1657.  
B.C. 2348-2347.

THE degeneracy of mankind, which shewed itself so conspicuously in Cain and his descendants, spread also to the descendants of Seth, apparently through intermarriage between the two races. For after the statement that when men began to multiply on the face of the earth, and the "sons of God" took them wives of "the daughters of men," it is immediately added, "And the Lord said, My spirit shall not always strive with man" [GEN. vi. 3]; "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" [GEN. vi. 5]; "the earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth" [GEN. vi. 11].

This terrible climax of wickedness seems to have been reached a little more than a century before the Deluge, for the words of God respecting man, "yet his days shall be an hundred and twenty years" [GEN. vi. 3], are an expression of His long-suffering [1 PET. iii. 20], in giving the world so long for repentance. But the universal degeneracy began with the amalgamation of the Cainite and Sethite races, and must have been going on for 600 or 800 years, the last of the Cainites named in the Book of Genesis being contemporaries of Methusaleh. It is probably in the "violence" twice mentioned as "filling the earth" that we are to find an explanation of what is said about the "giants" and about the "men of renown" who were born from the mixed marriages of the "sons of God" and "the daughters of men" [GEN. vi. 4]. General tradition declares that the lives of Cain and his descendants were characterized by the same spirit which was shewn

in the murder of Abel ; while polygamy and murder are directly associated with the name of Lamech, the father of the last Cainites who are mentioned [GEN. iv. 19, 23].

When the degeneracy of mankind had reached so great a height, "it repented the Lord that He had made man upon the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth ; both man and beast, and the creeping thing, and the fowls of the air ; for it repenteth Me that I have made them" [GEN. vi. 6, 7]. One there was of the descendants of Seth, however, whom the Lord could use as His faithful instrument for preserving the nucleus of a new race, Noah, the son of the Sethite Lamech, and grandson of Methusaleh, who "was perfect in his generations," not having in him any of the Cainite blood. There were doubtless special reasons why he and his family were thus selected, reasons which had reference to the past of the old world and the future of the new ; but it is particularly recorded that Noah was a just or righteous man in the midst of that wicked world, and the strong language is even used that he "walked with God," as it had been said of Enoch [GEN. vi. 9 ; vii. 1]. It may thus be inferred that Noah was the holiest man of the then existing race of men, and this inference is confirmed by the way in which he is elsewhere mentioned in Holy Scripture [EZEK. xiv. 14].

To carry out the terrible sentence of *Divine Judgment* the Lord sent the *Deluge* upon the earth ; and to carry out the purpose of *Divine Mercy* He directed Noah to build an *Ark*, in which those who were to repeople the world might ride out the storm safely on the bosom of the destroying waters. "Make thee an ark . . . and behold I, even I, do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life from under heaven ; and everything that is in the earth shall die. But with thee will I establish my covenant ; and thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee" [GEN. vi. 14-18]. The number of Noah's family who were thus to be saved was eight, his three sons being Shem, Ham, and Japheth, but the names of his wife and their wives not being recorded [Comp. 1 PET. iii. 20]. With them were to be saved *two of every living animal*, to keep them alive, the male and female of fowls after their kind, and of cattle after

their kind, and of every creeping thing of the earth after his kind." Sufficient food was also to be provided: "take thou unto thee of all food that is eaten, and thou shalt gather it to thee, and it shall be for food for thee and for them" [GEN. vi. 19-21].

To make all these preparations required a strong belief in God on the part of Noah. The world around him utterly disbelieved the message which he conveyed to it during many years of preparation as the "preacher of righteousness" [2 PET. ii. 5], while God's long-suffering waited [1 PET. iii. 20]. Our Lord says that "they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away" [MATT. xxiv. 38; LUKE xvii. 26]. But though all the world disregarded, Noah was entitled to be enrolled among the number of St. Paul's "elders who obtained a good report," for his faith made him believe in the things of which God gave him warning "though not seen as yet" [HEB. xi. 7], and it is recorded of him, "Thus did Noah; according to all that God commanded him so did he" [GEN. vi. 22].

The Ark which Noah built in obedience to the Divine command was not a navigable ship, but a great wooden "coffer," or water-tight chest, made so as to float about steadily upon the water.<sup>1</sup>

It was built of cypress or "gopher" wood, and covered with pitch within and without to secure it against leakage from the flood below or the rain above. The size of the ark is distinctly given as being 300 cubits in length by 50 cubits in width, and 30 cubits in height. The cubit is reckoned at about 21 inches, and we are thus able to compare the size of the ark with that of our large iron and wooden ships of modern days.<sup>2</sup>

	Length.	Breadth.	Depth.
The Ark	525 feet	87 feet 6 inches	52 feet 6 inches
Duke of Wellington	240 feet	60 feet	72 feet 4 inches
Great Eastern	680 feet	83 feet	58 feet

<sup>1</sup> Its object being the same as that of the "ark" in which the infant Moses was placed when cast into the Nile in obedience to the edict of Pharaoh.

<sup>2</sup> The proportions of the ark are exactly those of the human body, viz., 10:1:6:1; and the capacity

of these proportions for stowage has been proved by experiments in Holland and Denmark to be a third greater than that of vessels as built for ordinary sailing purposes. That of the Ark was thus about the same as that of the Great Eastern.

This vast structure of timber,—the largest wooden vessel ever built,—was entered by a door in the side, and lighted by a window (perhaps a cubit wide all along the roof), filled with some shining, transparent substance which the Jewish commentators call precious stones, and which may have been talc or selenite. The roof appears to have been sloping, like those which cover the old hulks at Portsmouth, for it is commanded “in a cubit shalt thou finish it above” [GEN. vi. 16], which seems to indicate a gable form. There is no further indication of this great vessel’s shape, but it was probably of a very simple form, presenting to the eye the appearance of an unwieldy oblong mass of timber with a slightly sloping roof, and without masts, sails, or any apparatus for navigation. Internally it must have been much like a three-decked ship of modern times, since it was divided into “lower, second, and third stories” [GEN. vi. 16], the upper deck not being open to the sky, however, as in navigable ships.<sup>1</sup> But there were, doubtless, many detailed features in the structure of the ark, which are not mentioned, but which adapted it in the most simple and perfect way to the purpose for which it was designed.

When the ark had been prepared, seven days were occupied in filling its “three stories” with the living creatures to be preserved by its means [GEN. vii. 4, 10], the stores of food having been gathered in before. The original command, “two of every sort shalt thou bring into the ark,” is now amplified into “Of every clean beast thou shalt take to thee by sevens, the male and his female : and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female ; to keep seed alive upon the face of all the earth” [GEN. vii. 2, 3]. The “clean” beasts were those required afterwards for domestic use and for sacrifices ; and the unclean were those which ran wild : a larger number of the former being also required, because domesticated animals do not breed so abundantly as wild ones. How all these animals were brought to the ark, or how they were contained in it when assembled, are questions on which there has been much speculation, but to which

<sup>1</sup> The old English Bibles of the fourteenth century give the command of God thus : “Make to thee an ark of planed trees : little dwell-

ing-places in the ark thou shalt make, and within and without thou shalt tighten it with glue,” &c.

no satisfactory answer can be given, simply because we have too little information on the subject, not knowing with any certainty what was the real number of the animals to be provided for.<sup>1</sup> As in the case of many other such questions connected with Bible history there is quite room to admit that we do not yet possess *data* sufficient for explaining them. The narrative in Genesis is, however, exceedingly simple and explicit, and the destruction of every living substance from off the face of the earth which was *not* preserved in the ark is so plainly declared as to lead to the inevitable conclusion that representatives of all living creatures of the earth *were* preserved there, "to keep seed alive upon the face of all the earth." That narrative is, moreover, several times repeated in an emphatic form that leaves no doubt as to what the narrator intended to be understood, until at last it is said, "And they went in unto Noah into the ark, two and two of all flesh wherein is the breath of life. And they that went, went in male and female of all flesh as God had commanded him: and the Lord shut him in" [GEN. vii. 15, 16].

The Flood of waters began to overflow the earth as soon as Noah had completed all those preparations which God had commanded him to make; the date being fixed (by the statement that Noah was then 600 years old) in the year of the world 1656, or the year before Christ 2348. On the 17th day of the second month in that year [Bul or Marchesvan 17th—about November 5th] "were all the fountains of the great deep broken up, and the windows of heaven were opened, and the rain was upon the earth forty days and forty nights" [GEN. vii. 11, 12]. The vast body of water which forms the ocean and seas, and which covers three-fifths of the surface of the globe, was by some means brought upon the dry land in the form of an irresistible inundation, the depth and power of which were increased by the unceasing descent of "the waters which are above the firmament" [GEN. i. 7] day and night for

<sup>1</sup> It is said that there are now known 1000 species of mammalia, 6000 species of birds, 1500 species of reptiles, half-a-million species of insects, &c., &c. But there is no proof whatever that a modern naturalist's idea of what a "species" is agrees with the Divine idea of "kind" expressed in

the account of the Creation and the Deluge. Recent controversies respecting the Origin of Species also show that some naturalists are inclining towards the opinion that the number of species is increased in time by the influence of climate and other circumstances.

six long weeks. Thus a great and deep wave rolled over the whole surface of the earth, and the waters accumulated until our globe was once more enveloped in an aqueous sphere as it had been before the Divine word went forth, "Let the waters be gathered together, and let the dry land appear."

The *progress* of this awful and destructive outbreak of the waters is described with expressive and cumulative force in the sacred narrative. "The fountains of the great deep were broken up and the windows of heaven were opened" [GEN. vii. 11]. Then "the waters increased, and bare up the ark, and it was lift up above the earth" [GEN. vii. 17]. After this "the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters" [GEN. vii. 18]. And still further, "the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered" [GEN. vii. 19]. Till at last the dreadful climax is reached, "Fifteen cubits upward did the waters prevail; and the mountains were covered" [GEN. vii. 20]. Such a description as this can only be justly understood of an universal Deluge, in which not one spot of dry land was left whereon man or other living creatures could escape from the overwhelming waters.<sup>1</sup>

*The destruction of all living creatures* which were not in the ark is described in similar cumulative terms. "All flesh died that moved upon the earth,"—all from the lowest to the highest order of land animals,—"both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man" [GEN. vii. 21]. There is no room for supposing that there may have been some in some parts of the world who escaped, for it is repeated, "All in whose nostrils was the breath of life, of all that was in the dry land died" [GEN. vii. 22]. And as if to shut out all possibility of cavil, it is added, "And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the

<sup>1</sup> It is to be remembered that at the present day much more than half—three-fifths—of the area of the globe is constantly covered by water, a large proportion of which is in the form of oceans that are deep enough to submerge all the mountains of the earth far out of sight. Submarine

earthquakes and the action of volcanoes often cause terrible tidal waves by an alteration of the sea-level: and some such forces may well be supposed to have "broken up" the "fountains of the great deep" at the Deluge.

heaven ; and they were destroyed from the earth ; and Noah only remained alive, and they that were with him in the ark" [GEN. vii. 23].

For five months the waters entirely covered all the earth, even the mountain ranges : but soon after the forty days and forty nights of rain had ceased, "God made a wind to pass over the earth, and the waters asswaged ;" sources of supply having been stopped and the rain from heaven restrained [GEN. viii. 1, 2]. A rapid fall of the vast flood went on, until at the end of the five months, on the 17th day of the 7th month [Abib or Nisan 17th = April 3rd] the ark rested on some part of the mountain range of Ararat.<sup>1</sup> Ten weeks later, on the 1st day of the 10th month [Tamuz 1st = June 16th] the mountain tops were visible all around ; and gave assurance that the waters were still subsiding. As yet, however, there was no hope of finding enough dry land on which to live ; and it was not until six weeks later, "at the end of forty days," that Noah sent forth a raven and a dove to see whether the waters were abated sufficiently for the life of birds to be maintained. The raven—a carrion bird, "went forth to and fro"—finding its ghastly food floating on the waters—"until the waters were dried up from the earth," but "the dove found no rest for the sole of her foot, and she returned to him into the ark, for the waters were on the face of the whole earth" [GEN. viii. 7-9]. On the following Sabbath he sent her forth again, and she returned with an olive leaf in her mouth, a token of God's peace, plucked off from some floating branch, or from a tree just appearing above the waters and not destroyed altogether by their action. A third Sabbath came round, and Noah sent forth the dove a third time, "which returned not again to him any more" [GEN. viii. 12]. It was, however, upwards of a month longer, the 1st day of the 1st month of the 601st year of Noah's life [Tisri 1 = Sept. 16th] before he "removed the covering of the ark," as a preparation for leaving it now that "the face of the ground was dry" [GEN. viii. 14]. But even then there was a long interval of eight weeks before the command of God to leave the ark was given ; for not until the 27th day of the 2nd month [Marchesvan 27th = about Nov. 5th A.M. 1657] was the earth sufficiently dried to become fit for habitation [GEN. viii. 14].

<sup>1</sup> On this day the Israelites crossed the Red Sea, and on this day our Lord's Resurrection took place.

*The Deluge lasted*, therefore, for a year of twelve lunar months and ten days, which is exactly equal to a solar or natural year of 365 days. For more than half that time the world was turned into one vast and deep ocean in which the highest mountains only began to reappear as small islands, like St. Helena, or Tristan D'Acunha. The great miracle of judgment had been wrought by the will of the Creator acting on the forces and elements which He had created; and by the same will the great miracle of mercy was wrought in the restoration of the earth as a dwelling-place for mankind. The Deluge had been a mighty baptism of the earth, by which the evil of an old world and an old life had been washed away, and a new world had been prepared for a new life.

The *removal of the curse* which had been passed upon the earth at the Fall immediately followed the baptism of the earth by the waters of the Deluge. Noah offered a great sacrifice of thanksgiving for himself and his family, in which "he took of every clean beast, and of every clean fowl, and offered burnt-offerings to the Lord" [GEN. viii. 20]. Then the Lord answered the sacrifice with the promise that He would neither renew the curse upon the earth, nor again destroy all life upon it. Though in His Omniscience He foresaw a fresh degeneration of mankind, "for the imagination of man's heart is evil from his youth," yet He said, "I will not again curse the ground any more for man's sake . . . neither will I again smite any more everything living as I have done. While the earth remaineth seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease" [GEN. viii. 21, 22]. Although, therefore, sin and death still retained their hold on mankind, the curse of the Fall was largely diminished in its effects, and God renewed His benediction on the race of mankind.

## CHAPTER V.

**The Repeopling of the Earth after the Deluge.**

GENESIS, CHAP. X.—XI.

Date { A.M. 1657—2083.  
B.C. 2347—1921.

THE beginning of the world's new life was accompanied by the *renewal of the Creator's Paraisaical benediction*, "Be fruitful, and multiply, and replenish the earth" [GEN. ix. 1, i. 28]. The original *delegation of dominion over all living creatures* upon the earth was also renewed [GEN. ix. 2, i. 28]: and a fresh bounty of the Creator's hand was bestowed upon mankind in *the gift of animal food*, "every moving thing that liveth shall be meat for you; even as the green herb have I given you all things" [GEN. ix. 3, i. 29]. But a special commandment was annexed to this donation, to the effect that the blood of animals should not be used for food, "flesh with the life thereof, which is the blood thereof, ye shall not eat" [GEN. ix. 4]. And as murder and the "violence" which leads to bloodshedding had so fearfully characterized the old world, therefore God gave a special commandment to the new world respecting it, "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man: at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made He man" [GEN. ix. 5, 6]. Thus to man himself is committed the responsibility of administering the Divine Law, whereas before the Deluge the murderer was reserved for the direct judgment of God. The Creator also *declares the sacredness of life* by recalling the fact of man's original reception of it as a portion of that participation in the attributes of his Maker which made him to be the Image of God. And so sacred is the gift of life declared to be that each man is made responsible to God for it, and the

destruction of a man's own life is equally a crime with the destruction of that of another.

The new foundations of human society were thus associated with a return to the original relation in which man was placed with God, that of a being endowed with high gifts, under the special blessing of his Maker, and subjected to the restraint of Divine Law.<sup>1</sup>

God also made a special *Covenant* with Noah and his sons, and through them with their "seed after them" for ever, that He would not again bring a Flood upon the earth, thus securing to them the safe possession of that new world which they were required to replenish and cultivate. The *Rainbow* (which is believed to have previously existed, under the same natural laws which now cause it)<sup>2</sup> was also appointed to be "the token of the covenant . . . for perpetual generations" that the stormy rain-cloud itself might bear the seal of God's plighted word to restrain its power [GEN. ix. 8-17].

Noah lived 350 years after the Flood [GEN. ix. 28], until the year before the birth of Abram, with whose father Terah the ancient companion of Methusaleh and the old world patriarchs was a contemporary for a century and a quarter. But there is no reason to think that he ever had any other sons than those three who were with him in the ark, and therefore the repopling of the earth is associated with their names rather than with his, the continuation of the world's history being set forth in "the generations of the sons of Noah, Shem, Ham, and Japheth" [GEN. x. 1], for "of them was the whole earth overspread" [GEN. ix. 19]. The destiny of the three races which were to spring from them is mystically declared in the *prophecy of Noah* after the insult he had received from his youngest son. "Cursed be Canaan" (the son of Ham and representative of his posterity); "a servant of servants shall he be unto his brethren." "Blessed be the Lord God of Shem; and Canaan shall be his servant." "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant" [GEN. ix. 25].

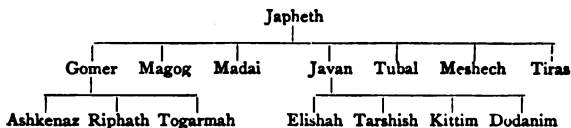
<sup>1</sup> The Jews reckoned *seven Noachian precepts* as comprising the Divine Law given to mankind after the Deluge, viz. commandments against murder, rebellion, blood-eating, idolatry, blasphemy, incest, and theft.

<sup>2</sup> But there was certainly a time when the earth was watered without rain, for "the Lord God had not caused it to rain upon the earth" [GEN. ii. 5], and many believe that no rain fell before the Deluge.

*The increase and dispersion of mankind* from the small community thus re-planted in the high tableland of Armenia (not far perhaps from its original dwelling-place in Eden) is recorded with a minuteness of detail that enables us still to trace some of the principal families of mankind up to their original races as thus indicated in the Book of Genesis [GEN. x. 2-5].

### § 1. *The race of Japheth.*

Japheth [*i.e.* "enlargement"] was the eldest son of Noah, born a hundred years before the Flood [GEN. v. 32], and his descendants are thus named.



"By these," it is said, "were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations" [GEN. x. 5]. The expression "isles of the Gentiles" indicates the settlement of the Japhetic race in the Grecian Archipelago and around the shores of the Mediterranean Sea. From this centre the tribes of that race extended themselves over Europe and the northern part of Asia, eventually taking possession of a larger extent of the world's surface than either of the other two races. They also extended themselves into parts of Asia originally peopled by the Semitic race, and thus fulfilled the prophecy of Noah that Japheth "shall dwell in the tents of Shem" [GEN. ix. 27].

**Gomer** is represented by the Cymmerian race, which appears to have been settled both on the shores of the Black Sea [Crimea] and in the British Islands [Cymry], and may also have occupied a large portion of Europe. **Togarmah** appears to be identified in Scripture with Armenia, and his tribe are believed to have remained in the centre from which the rest dispersed. **Ashkenaz** was the patriarch from whom the ancient Asia (Asia Minor only) took its name, and his descendants are believed to have spread to the north-west, originating the Teutonic nations.

Of the descendants of *Ripphath*, nothing is clearly known, but Josephus says that the Paphlagonians were anciently called *Riphæans*.

**Magog**, **Meshech**, and **Tubal** are mentioned by the prophet Ezekiel, and are associated with Gomer and Togarmah [EZEK. xxxviii. 2, 6], "the land of Magog" being called Gog. From "Persia, Ethiopia, and Libya" being named with them, it might be supposed that the names belonged to a race with whom these countries came into contact. Such contact there was through the northern border of Persia, the race of Magog being identified with that of those fierce northern nations who went by the name of Scythians, and inhabited what is now known by the names of Russia and Siberia.

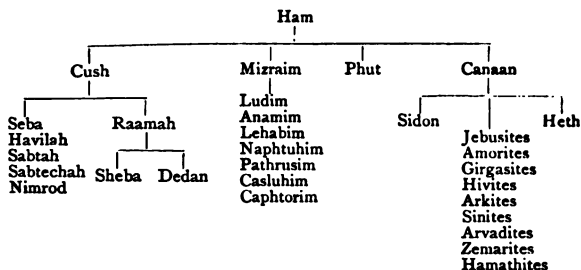
**Madai** was the ancestor of the Medes, or rather, the Medes themselves are thus named.

**Javan**, with his sons *Elishah*, *Tarshish*, *Kittim*, and *Dodanim*, were represented by the people who dwelt in "the isles of the Gentiles," on the northern and western shores of the Mediterranean. The name of Javan is identified with that of Ion [Ionia] (as that of his father Japheth is with Iapetus) in the old Greek mythology. *Tarshish* is identified with Spain and the western parts of the Mediterranean, the "ships of Tarshish" being often spoken of in Holy Scripture. *Kittim* peopled what was afterwards known as Macedonia, and is now Turkey in Europe.

**Tubal** and **Meshech** are supposed to have migrated to Pontus, and **Tiras** to have given his name to the ancient Thrace, which included both Macedonia and Scythia, but these are scarcely more than guesses founded on similarity between the names of cities in Pontus and of the country of Thrace and the names of these sons of Japheth.

### § 2. *The race of Ham.*

Ham [*i.e.* heat] was the youngest of Noah's three sons [GEN. ix. 24], and his descendants are named in Holy Scripture [GEN. x. 6-20] with great detail, many of the names given being those of nations and not of individual persons.



These are the names of founders of tribes, or tribes which occupied Babylonia, Southern India, and Africa ; comprising the whole of the black races of mankind, and the Egyptians.

**Cush** was father of the various people generically known as Ethiopians, of the primitive inhabitants of Arabia (not of the more recent Arabs, who are descendants of Shem), and of those of Southern India. His son *Seba* gave his name to the country spoken of in Psalm lxxii. 10, which lay between the branches of the Nile towards the southern end of the Red Sea, *Havilah*, *Sabtah*, *Sabtechah*, *Sheba*, and *Dedan*, peopling and ruling the same district of Africa. *Nimrod*, "a mighty one in the earth" [GEN. x. 8] was like the Antediluvian "giants," the elder and extinct race of Cainites, a "mighty hunter before the Lord" (*i.e.* a hunter of men), who conquered other nations with deeds of violence and founded the great kingdom which occupied the southern part of Mesopotamia, that known as Babylonia and Assyria. "The beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah" [GEN. x. 10-12]. *Mizraim* gave his name to Egypt, "the land of Ham" as it is called in the Psalms. Little is known as to the nations who are named as his descendants, but they probably formed separate tribes which afterwards amalgamated into one as the great Egyptian people. From one of these however, the *Casluhim*, it is expressly said that the *Philistine* sprang [GEN. x. 14] who occupied the sea coast adjoining the Holy Land ; and the *Caphtorim* may have given the name of "Copts" to the inhabitants of Egypt in general.

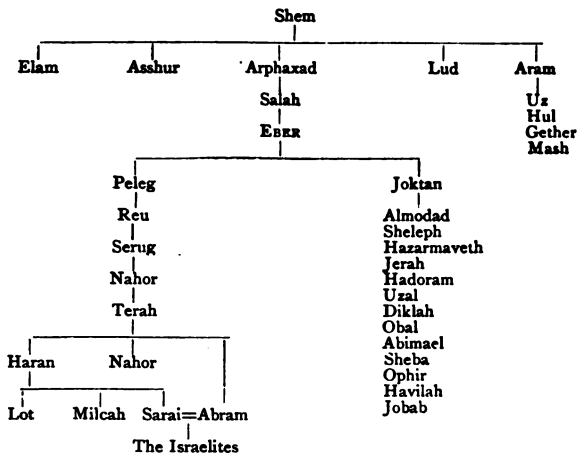
Phut was probably the founder of the Nubian race, an unsettled people of warlike habits who were dependent on the Egyptians.

Canaan was the father of all those tribes which occupied the Holy Land before it was conquered by the descendants of Shem. Upon them especially rested the curse passed upon Ham, and the people of Sodom and Gomorrah appear to have been the type of the wicked race. These tribes are named in detail, in a manner which shews how well they were known to the writer of the Book of Genesis, even before the Israelites entered upon the wars by which they were exterminated or reduced to the condition of "servants of servants" to the descendants of Shem, as predicted by Noah [GEN. ix. 25].

### § 3. *The race of Shem.*

Shem [*i.e.* "renown"] was the second son of Noah, born ninety-eight years before the Flood [GEN. xi. 10, x. 21], and the ancestor of the Israelites. He and Methusaleh were the two links in the chain of personal tradition which united Adam and Abraham; and it has been supposed by many that he was the mysterious person known as Melchizedek. His race is named last of the three, because from him was descended the people whose history principally occupies the pages of Holy Scripture, and the Messiah Himself, for Whose sake that people were specially chosen and set apart. This is at once signified by the designation attached to his name "the father of all the children of Eber" [GEN. x. 21].

The descendants of Shem are particularized according to the following genealogy.



**Elam's** name is associated with a small nation afterwards incorporated with the western part of Persia bordering on the Persian Gulf, and "Chedorlaomer, king of Elam," was the chief of the kings slaughtered by Abram [GEN. xiv. 1, 17] in the rescue of Lot from his captivity. In later times the name seems to have been used for Persia in general [ISA. xi. 11], though that country was originally peopled by the descendants of Japheth.

**Asshur** seems to have given his name to the great nation of the Assyrians, lying on the borders of the Tigris, and having Nineveh for its capital. It was conquered by Nimrod, but became a great and independent monarchy again in the later times of Old Testament history.

**Arphaxad** was the forefather of the Israelites and of the Syrians, both of which nations migrated from the plains of Chaldæa, the original seat of the descendants of Arphaxad. These nations were both derived from *Eber* (the grandson of Arphaxad, and the son of *Salah*), though only one seems to have taken the name of "Hebrew" from him, a name that has lived through more than 4000 years to the present day.<sup>1</sup> The Israelites were descended from

<sup>1</sup> It must be remembered that the name "Hebrew" also means "a passer over," and that there is thus a coincidence between the designa-

tions "the children of Eber" [GEN. x. 21] and "Abram the Hebrew" [GEN. xiv. 13].

Eber through *Peleg*, his eldest son, and the Syrian race through his younger son *Joktan*.

*Lud* was probably the father of the great Lydian nation of Asia Minor.

*Aram* was the ancestor of a number of tribes dwelling in the mountainous country which formed the northern part of Syria, Mesopotamia, and Assyria, which were eventually amalgamated with the descendants of *Joktan* who occupied the Syrian desert, Damascus becoming the capital of the "Aramæan" nation so founded.

#### § 4. *The Confusion of Tongues.*

There are indications in the narrative on which the preceding account of the three great races of mankind is founded that their numbers increased very rapidly after the Deluge. But they are spoken of as forming one united people until the building of the tower of Babel. "The whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there" [GEN. xi. 1, 2]; the "land of Shinar" being the great plain through which the Tigris and the Euphrates flow, and which was afterwards called Chaldæa. Here men began again to rebel against God, and although He had commanded them to "replenish the earth," they began to build a city and a tower whose top was to "reach unto heaven," that they might not be "scattered abroad upon the face of the whole earth" [GEN. xi. 3, 4]. This design of making one local empire of the whole human race is told in so few words that it is impossible to gather from them a clear understanding of what intentions it comprehended. But it was undoubtedly founded on a spirit of rebellion and resistance against God and His commands; and it probably sprang from the idea that by a compact union of the race any future destruction of it, similar to that of the Deluge, might be escaped. This seems to be intimated by the Divine words: for "The Lord said, Behold the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do" [GEN. xi. 6]. In timely mercy, therefore, the Lord provided a means for their dispersion, "confounding" their language, so that they did not understand one another's speech. Thus they left off to build the city, which was called Babel [*i.e.* "confusion"]

from this circumstance; and "thence did the Lord scatter them abroad upon the face of all the earth" [GEN. xi. 9].

This dispersion of mankind into the various countries of the world is supposed to have taken place about the time that Peleg [*i.e.* "division"] was born, which was in the year of the world 1757, or the year before Christ 2247; but it is not necessary to suppose that it was an instantaneous event, and an early Christian record, the Chronicle of Eusebius, hands down the tradition that Babel was being built during forty years (ten before and thirty after the birth of Peleg) ere the scheme of its builders was abandoned.

*The confusion of tongues* was probably a division of the one language of mankind into three languages, out of which others gradually developed by fresh subdivision and separation of families. For all the living and dead languages of the world are traceable to three original types, (1) the *Semitic*, represented by the Hebrew; (2) the *Hamitic*, represented by the hieroglyphical Egyptian, the dialects of the Negro race, and perhaps the Chinese; and (3) the *Japhetic* or *Aryan*, represented by the European and all other dialects or languages which are derived from the ancient Sanscrit, and which are therefore named "Indo-European."<sup>1</sup>

The dispersion of mankind into separate nations was also marked by a second reduction in the duration of human life. The recorded ages of all who were born before the Deluge, from Adam to Shem, give an average life of 832 years. Of those born after the Deluge, from Arphaxad down to Peleg's father, the average life is 445 years. Peleg himself is the first of all men who is recorded to have lived so short a life as 239 years; and the average from him down to Terah is only 207 years. None after Terah is ever noticed as having lived up to 200 years of age.

Terah, the father of Abraham, died in the year of the world 2083, or the year before Christ 1921. Four centuries had then passed since the Deluge, and mankind had so increased in number as to be a population replenishing the earth. Henceforth the Old Testament history ceases to be a history of mankind at large, and becomes a history of only one small portion of it, Abraham and his descendants.

<sup>1</sup> The results of philological research may be said to have been arrived at quite independently of the

Scriptural account of the dispersion of mankind, and yet to confirm it.

§ *Chronology of the Postdiluvian Ages until the call of Abraham.*

	Year of the World.	Year before Christ.
End of the Deluge [about Nov. 5]	1657	2347
Birth of Arphaxad . . . . .	1658	2346
——— Salah . . . . .	1693	2311
——— Eber . . . . .	1723	2281
——— Peleg . . . . .	1757	2247
Confusion of tongues } . . . . .		
Birth of Reu . . . . .	1787	2217
——— Serug . . . . .	1819	2185
——— Nahor . . . . .	1849	2155
——— Terah . . . . .	1878	2126
——— Haran . . . . .	1948	2056
Death of Peleg [239] . . . . .	1996	2008
——— Nahor [148] . . . . .	1997	2007
——— Noah [950] . . . . .	2006	1998
Birth of Abram . . . . .	2007-8	1997-6
——— Sarai . . . . .	2017	1987
Death of Reu [239] . . . . .	2026	1978
——— Serug [230] . . . . .	2049	1955
——— Haran, before } . . . . .		
——— Terah [205] } . . . . .		
Call of Abraham, and his departure from Haran }	2083	1921
[Shem, who had been contemporary with Methusaleh for a century before the Deluge, lived through the whole of the above period, and until A.M. 2158. He was thus contemporary with Abraham for a century and a half, and with Isaac for half a century.]		

**BOOK II**  
**THE ORIGIN OF THE JEWISH RACE**

**A.M. 2008-2316.**  
**B.C. 1996-1688.**



## CHAPTER I.

### **The Life and Times of the Patriarch Abraham.**

GENESIS, CHAP. XII.—XXV.

Date { A.M. 2008-2182.  
B.C. 1996-1822.

**T**HE great object of the Bible is to give an account of the Redemption of mankind through our Lord Jesus Christ. As soon as ever, therefore, the Book of Genesis has shewn how the world was repeopled after the Deluge, it goes on to narrate the origin and the history for 300 years of that particular race of mankind from among whom the Redeemer was to spring ; the race which is on that account called "**the chosen people**," God having chosen it for that purpose from among all other races of Noah's descendants [DEUT. vii. 6, 7, xiv. 2].

This choice or election of one particular race began with **Abram**, afterwards called **Abraham**, the son of Terah, whose genealogy and descent from Noah and Adam has been set forth in the previous chapters. "Thou art the Lord God," said Nehemiah, "who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham" [NEH. ix. 7]. When the patriarch Abraham had two out of his eight sons born the choice was renewed, God saying of Ishmael, "Behold, I have blessed him . . . and I will make him a great nation," and of the younger son, "But My covenant will I establish with Isaac" [GEN. xvii. 20, 21]. And when Isaac had two sons, the selection of one, the younger, was again made in the person of Jacob, the Lord saying to Rachel, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one

people shall be stronger than the other people, and the elder shall serve the younger" [GEN. xxv. 23]. The name of Jacob was afterwards changed to Israel [GEN. xxxii. 28], and from him the twelve tribes of Israelites or Jews, "the chosen people," were descended. While Abraham, therefore, was the ancestor of several distinct tribes, and of at least three nations, the Hebrews, the Ishmaelites and the Midianites, and while Isaac was also the ancestor of the Edomites as well as of the Israelites, Jacob was the ancestor of no other nation than the chosen people, the descendants of his twelve sons being all bound together as one race, even when the twelve tribes were divided into two separate kingdoms.

After the history of the re-peopling of the earth, therefore, the Book of Genesis is continued as the history of Abraham, Isaac, and Jacob, the events of their several lives being narrated as the introduction to, and foundation for, the history of the chosen people out of whom our Lord sprang.

The life of Abraham occupies more than thirteen chapters of the Book of Genesis [GEN. xii. 1—xxv. 10], the great epochs of it being [1] the Patriarch's Call, and his departure from Chaldæa towards Canaan; [2] God's covenant with him; [3] The birth of his son Isaac; [4] God's trial or temptation of the Patriarch's faith.

[1] **The call of Abraham**—that is, the annunciation to him by God that he was to be the founder of a great nation, the ancestor of the chosen people and of the Messiah,—took place, in the first instance, while he was living "in Mesopotamia" [ACTS vii. 2] at "Ur of the Chaldees" [GEN. xi. 28, 31, xv. 7; NEH. ix. 7], in "the land of the Chaldæans" [ACTS vii. 4], "on the other side of the flood" [JOSH. xxiv. 3, 14], that is of the "great river, the river Euphrates."<sup>1</sup> Of the circumstances attending this call we

<sup>1</sup> Ur was the metropolis of early Chaldæa, before Babylon became so. Its site, *Mugheir* or *Umghier*, is opposite the point where the *Shat-el-Hie* flows into the Euphrates from the Tigris. This site is now 125 miles from the head of the Persian Gulf, but the intermediate country is made up of recent alluvial deposits—which gain upon the sea at the rate of a mile in 30 or 40 years—and Ur was anciently a maritime city. The site is the most ancient of all sites

at present known in Chaldæa, containing brick mounds, the bricks of which bear the name of Uruk, a contemporary of Terah, whose reign is dated at B.C. 2000. [*Rawlinson's Five Monarchies*, i. 1, 8.]

But the Ur of tradition is in the extreme north of Mesopotamia, its Greek name having been Edessa, and its modern name being *Orfah*. Many traditions of Abraham cling to this Ur, but they are of a fabulous character, and mostly of Mahom-

are told nothing, but the fact is stated in the words, "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed" [GEN. xii. 1-3]. The event is afterwards referred to as occurring in Ur, when, in making His covenant with Abraham, God said "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it" [GEN. xv. 7]. St. Stephen also spoke of it in the same sense when he said, "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then he came out of the land of the Chaldæans and dwelt in Charran" [ACTS vii. 2-4].

The obedience of the Patriarch in thus leaving his native country is spoken of in the New Testament as an act of great faith, for he "obeyed, and went out, not knowing whither he went" [HEB. xi. 8].

The *sojourn of Abraham in Haran* is not accounted for in the sacred narrative, but it seems to have had some association with the continuance of Terah's life; and as Terah seems to be included by Joshua among the number of the ancestors of the Israelites who "served other gods" [JOSH. xxiv. 2], it seems probable that on this account he was not permitted to enter the promised land, but that Abraham was permitted to remain with his father until his death in a place between Chaldæa and Canaan, either a city or a country called Haran; probably the modern "Hauran," of which Damascus is the chief city.<sup>1</sup> Although therefore Terah was originally a partaker in the call of Abraham, and "took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife, and they went forth with them from Ur of the Chaldees to go into the land of Canaan," yet when they came to Haran they

medan origin. The "land of the Chaldæans" never extended so far north, and it is impossible to consider Orfah as a site consistent with the distinctive name *Ur of the Chaldees*.

<sup>1</sup> Josephus [*Antiq.* i. 7] quotes an ancient historian of Damascus as saying that Abraham reigned there between the time of his leaving Mesopotamia and his entrance into Canaan.

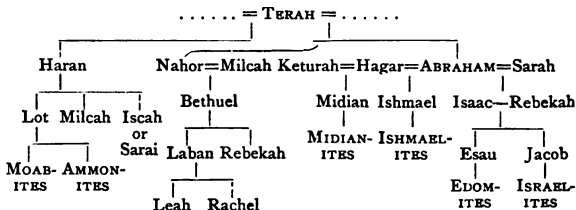
*dwelt* there, and Terah died in Haran at the age of 205 years.<sup>1</sup> There seems to be an analogy between this sojourn at Haran,<sup>2</sup> and the sojourn of the disobedient Israelites (Terah's descendants) in the desert; and the time of the delay in the case of Terah and Abraham was about the same—forty years—as in that of their descendants.<sup>3</sup>

*Abraham's entrance into Canaan*, the object of his departure from Chaldæa, was accomplished very shortly after his father's death. He departed ("as the Lord had spoken to him" when He had appeared to him in Ur), taking his childless wife Sarai, "and Lot his brother's son, and all their substance that they had gathered in

<sup>1</sup> In Terah centred the whole blood of the nations who subsequently inhabited Palestine and its borders, viz. of the Israelites, Ishmaelites, Midianites, Moabites, Ammonites, and Edomites. Of his three sons, Abram, Haran, and Nahor, Haran was the eldest born when Terah was 70 years old [A.M. 1948, B.C. 2056, GEN. xi. 26]. Abram the youngest (although named first as the pre-eminent son) was born of a second wife [GEN. xx. 12] when Terah was 130 years old [A.M. 2007-8, B.C. 1997-

6]. Haran died in Ur before the departure of Terah and Abram, leaving two daughters, Milcah and Sarai [Iscah or Jessica], (who were married to their uncles Nahor and Abram) and a son, LOT. Nahor is not mentioned in connection with the departure for Canaan; and he appears to have remained in Mesopotamia [GEN. xxiv. 10]. Since Nahor also married a granddaughter of Terah, it is probable that he too was born of the second wife.

#### § Descendants of Terah.



The Ishmaelites are represented by the Bedouin Arabs. All the other nations, except the Jews, are now unknown.

<sup>2</sup> Haran is traditionally identified with a city of that name on the east of the Euphrates, in the northern part of Mesopotamia, near to the traditional Ur. If this is the true Haran, and not Damascus, Terah and his family must have travelled up the valley of the Euphrates, without immediately starting westward.

<sup>3</sup> For Terah left Ur some time after

the marriage of Abram and Sarai [GEN. xi. 29], therefore some time after A.M. 2030, at which time Sarai, (who was ten years younger than Abram) was twelve years old, or of marriageable age. It was fifty-three years afterwards that Terah died [A.M. 2083] when Abram was seventy-five [GEN. xii. 4] and Sarai sixty-five years of age. No wife of Lot is mentioned in the account of those who accompanied Terah, and it may be concluded that he was a youth somewhat older than Sarai his sister.

Haran" during their long sojourn there, and also "the souls that they had gotten in Haran"—perhaps the 318 servants born in his house [GEN. xiv. 14],—"and they went forth to go into the land of Canaan; and into the land of Canaan they came" [GEN. xii. 4, 5].

Abraham seems to have entered Canaan at its north-eastern extremity, from Damascus, the city to which his steward Eliezer belonged [GEN. xv. 2]. From thence he and his company travelled southward "into the place of Sichem, unto the plain" or oak "of Moreh," about thirty-four miles north of Jerusalem, on the central tableland of Palestine. Here "the Lord appeared unto Abram, and said"—though Abram had as yet no child, and the land was possessed by the Canaanites—"Unto thy seed will I give this land:" and there builded he an altar unto the Lord, Who appeared unto him" [GEN. xii. 7], consecrating Canaan henceforth as **The Promised Land**. This altar seems to be the "sanctuary of the Lord" where Joshua set up a memorial stone under an oak 500 years afterwards [JOSH. xxiv. 26]: and was in the immediate neighbourhood of Mount Ebal, where the first altar was built after the Israelites had taken possession of their promised land [DEUT. xxvii. 5; JOSH. viii. 30].

From the plain of Moreh, Abraham afterwards removed to a place between **Bethel** (then called **Luz**) and Hai, some twenty miles nearer to Jerusalem, and part of the same central watershed on which it and Sichem are situated. His encampment there was also consecrated by the building of an altar: but it seems to have been necessary to change the place of his sojourn again before long, on account of "a famine in the land," and to go still farther south with the view of passing from desolated Canaan to the fruitful Delta of the Nile [GEN. xii. 9, 10]. Thus, after a progress through the midst of the Promised Land from north to south, the Hebrew was at once brought into contact with that Egyptian nation which was to bear so important a relation to his descendants in subsequent ages.

The **Pharaoh** with whom Abraham and his little band of followers was thus brought into contact was not one of the original kings of Egypt,—which was already an ancient kingdom and had seen many changes of dynasty,—but the first of the *Shepherd Kings*, **Salatis** or **Saites**, who had wrested both Upper and Lower Egypt from the Diospolite dynasty. The residence of this king was at

Memphis, just below the southern point of the Delta, on the western bank of the Nile, and where some of the Pyramids had already long towered up in their grandeur towards the clouds.

It was under the shadow of those great structures which the traveller in Egypt still looks upon that the incident took place between Abraham and Pharaoh which is narrated in Genesis xii. 11-20, an incident which shews that the nomad prince coming from Ur in Chaldæa was considered to be on equal terms with the shepherd king of Egypt. But Abraham's sojourn at Memphis does not appear to have been of any long duration: and the plagues with which Egypt was visited on account of Sarai seem to have moved Pharaoh to hasten his departure, with many presents, as it happened at the exodus of his descendants four centuries afterwards.

On *Abraham's return from Egypt* to Canaan he went to his former encampment, going up from Egypt "into the south" and then "from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar which he had made at the first" [GEN. xiii. 1-4]. He had now grown "very rich in cattle, in silver, and in gold," Lot, who still accompanied him, having also gained large possessions, "flocks, and herds, and tents."

This increase in the wealth of the two nomad chiefs led to their separation. "The land was not able to bear them, that they might dwell together," and a strife between the herdmen of Abraham's cattle and the herdmen of Lot's cattle brought scandal upon the two patriarchs in the eyes of the heathen, for the "Canaanite and Perizzite dwelled then in the land." To avoid further quarrelling therefore, Abraham suggested that the two bands should take up their camping grounds in different parts of Canaan; and Lot, looking forth from the heights of Bethel upon the goodly plain of Jordan, chose that for his district, and "journeyed east" until he came to that part of the valley of the Jordan now occupied by the Dead Sea, but then a fruitful country like "the garden of the Lord," and "the land of Egypt," and extending southward from the latitude of Bethel to the great desert "as thou comest unto Zoar." Here "Lot dwelled in the cities of the plain, and pitched his tent toward Sodom," notwithstanding that "the men of Sodom were wicked, and

sinners before the Lord exceedingly" [GEN. xiii. 5-13]. It was after this departure of Lot and his followers that God renewed His donation of Canaan to Abraham. While he still abode between Bethel and Hai, the Lord said unto him, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." To this promise there was added the command, "Arise, walk through the land in the length of it and in the breadth of it, for I will give it thee;" which led Abraham to break up his encampment at Bethel, and establish another much farther south "in the plain of Mamre," an Amorite chief, "which is in Hebron" [GEN. xiii. 14-18]; that is to the country which lay parallel to that occupied by Lot, but on the opposite side of the high land which divided Palestine in the midst. Hebron (or, as it was then named, *Kirjath-Arba*, "the city of Arba"), and the plains southward of it as far as Beer-sheba, were the home of Abraham and his people for the rest of his life, about ninety years. There, still putting his faith in God, "he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise" [HEB. xi. 9]. And great must have been the faith of the patriarch, for four years had now passed since he had left Haran, and forty-four years since he had obeyed God's call to leave Ur of the Chaldees, and yet he had no child to inherit the promised land, nor had he acquired any "inheritance in it, no, not so much as to set his foot on" [ACTS vii. 5].

The southern half of Canaan was at this time divided into a number of petty kingdoms, seven of which are mentioned, viz. Sodom, Gomorrah, Admah, Zebolim, Bela or Zoar [GEN. xiv. 2, 8], Salem [GEN. xiv. 18], and Gerar [GEN. xx. 2]. These kingdoms were, however, so small in extent, that all the seven which are named appear to have occupied only that portion of Canaan afterwards known as Judæa, that is the portion of which Jerusalem lay nearly at the extreme north.<sup>1</sup> While Abraham was

<sup>1</sup> These seven kingdoms all put together were, therefore, about the size of Lincolnshire.

dwelling at Hebron, the first five of these kingdoms, which lay on the eastern side of the hills of Judæa, and which had rebelled against Assyria after twelve years' vassalage, were overrun by an army under the command of Chedorlaomer, king of Elam (founder of the Persian dynasty of Assyria), Tidal, king of nations, Amraphel, king of Shinar (the tributary ruler of Babylon), and Arioch, king of Ellasar.<sup>1</sup> The south-eastern chiefs of Canaan were defeated in the vale of Siddim, Sodom and Gomorrah were sacked, and among the captives whom the victorious army took with them northward was "Lot, Abram's brother's son, who dwelt in Sodom" [GEN. xiv. 12]. When Abraham (who is now for the first time called "the Hebrew") heard of Lot's misfortune he armed his three hundred and eighteen servants, and, in company with his allies and friends, Mamre, Eshcol, and Aner, pursued the Assyrians to Dan, where he attacked their rear suddenly by night, overcame them, slaying Chedorlaomer and the other three kings, driving the remnant of their forces before him to "Hobah, which is on the left hand of Damascus," and recapturing both the prisoners and the spoil which they had taken.

Melchizedek [*i.e.* "king of righteousness"<sup>2</sup>], who was the king of Salem, came forth with the king of Sodom to meet Abraham on his return from this expedition. The place of meeting was close to the city afterwards called Jerusalem, in "the king's dale," or valley of the Kedron, where Absalom built his pillar or tomb. Salem is thought by high authorities to have been founded by Melchizedek, the Jewish historian Josephus saying that he "was there the first priest of God, and first built a temple there." The two kings seem to have come out of the city to welcome Abraham on his return, and to render thankful acknowledgment of the military services he had rendered. But while the king of Sodom appears only as an ordinary sovereign, generously offering to Abraham all the goods he had recaptured and claiming only his subjects [GEN. xiv. 21], the king of Salem is represented as a messenger of God coming to Abraham in a *sacerdotal* more than in a *kingly* capacity. Melchizedek "brought forth bread and wine; and he was the priest of the most high God.

<sup>1</sup> So the Assyrian boasted in later days, "Are not my princes altogether kings" [Isa. x. 8].

<sup>2</sup> HEB. vii. 2. So Adoni-zedek is "Lord of righteousness."

And he blessed him and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand<sup>1</sup> [GEN. xiv. 18-20]. It is an almost universal tradition of Jews and Christians that Melchizedek is only another name for Shem, the son of Noah, who was living at this time, and for more than half a century afterwards.<sup>1</sup> He is mentioned only once again in the Old Testament, in the prophetic words of David respecting the Messiah: "The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedek" [PS. cx. 4]. But in the Epistle to the Hebrews much is said about him as a type of Christ [HEB. v. 6, vi. 20, vii. 1-28], and he is there said to be "without father, without mother, without descent, having neither beginning of days, nor end of life," as if some great mystery was associated with his person.<sup>2</sup> Whether he was the last surviving patriarch of the old world, or whether he was a local king only, that he held some mysterious and unexplained relation to God is shewn by the three circumstances which attended his meeting with Abraham. For, [1] Melchizedek brought forth bread and wine, an Eucharistic feast, in his office as "the priest of the most high God:" [2] he blessed the "father of the faithful" and the "friend of God" in a specially authoritative manner: [3] and he received tithes of all the spoil from him [GEN. xiv. 18, 20]. The commentary of the Epistle to the Hebrews on these three circumstances is that Melchizedek was a personage far above even Abraham. "Consider how great this man was unto whom even the patriarch Abraham gave the tenth of the spoils," who "blessed him that had the promises:" adding "And without all contradiction the less is blessed of the better" [HEB. vii. 4, 6, 7]. A probable supposition (founded on a tradition of the Jews) is that the eldest remaining patriarch always exercised the office of high priest among those who retained the true worship of God, until the settlement of the priesthood in the race of Aaron. This supposition is consistent with the opinion that Melchizedek was Shem, and

<sup>1</sup> Of the Postdiluvian Patriarchs who preceded Abraham, there were also still living Arphaxad, Salah, and Heber.

<sup>2</sup> These words may, however, refer only to the mysterious way in which Melchizedek appears and disappears in the sacred narrative.

also with what is said of him as a type of "the great High Priest," the Messiah.<sup>1</sup>

- [II.] God's Covenant with Abraham was first made shortly after His benediction had been specially pronounced upon the Patriarch by Melchizedek, a little more than a year before the birth of Ishmael [GEN. xv. 1-21], and was renewed or ratified, about fourteen years afterwards, shortly before the birth of Isaac [GEN. xvii. 1-14]. The first declaration of the covenant was *an affirmation on God's part* of the original promise; the second was an enunciation of the *law or obligation which the covenant entailed on the part of Abraham and his descendants*.

On the *first* of these occasions [A.M. 2092 or B.C. 1912] "the word of the Lord came unto Abram in a vision saying, Fear not, Abram; I am thy shield, and thy exceeding great reward" [GEN. xv. 1]. The expression "fear not" seems, from Abraham's immediate reply "I go childless," to have referred to doubts respecting God's promise; and there is a tone of impatience about the words which follow, "and the steward of my house is this Eliezer of Damascus. Behold to me Thou hast given no seed, and one born in my house is mine heir." The patriarch's faith had undergone a great trial of many years, and it is not surprising that he should have yielded to some impatient thoughts at the delay. But the Lord bade him still to trust His promise, saying, "This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir. And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be." Then Abraham's entire faith in God's promise returned, "and he believed in the Lord: and He counted it to him for righteousness" [GEN. xv. 1-6]. This faith is often referred to in the New Testament [ROM. iv. 3; GAL. iii. 6; JAS. ii. 23], and St. James assigns it as the reason why Abraham was called the Friend of God.<sup>2</sup>

It was in faith, no longer in doubt, that when the Word of the Lord said, "I am the Lord that brought thee out

<sup>1</sup> It was an ancient tradition that Palestine was originally peopled by the descendants of Shem, but that they were expelled by those of Ham [Epiphanius, *Hæres.* lxx. cap. 85]. Hence it is said, "The Canaanite was then in the land" [GEN. xii. 6], as if he had not been always there.

<sup>2</sup> This appellation is first found in a prayer of Jehoshaphat [2 CHRON. xx. 7], and afterwards in God's own words, "The seed of Abraham My friend" [ISA. xli. 8]. The Friend [El-Khalîl] is the common title by which Abraham is known among the modern Arabs.

of Ur of the Chaldees, to give thee this land to inherit it," the Patriarch asked, "Lord God, whereby shall I know that I shall inherit it?" And in answer to this question, God was pleased to make a covenant with him with sacrifice. He was commanded to prepare for a burnt-offering a heifer, a she-goat, a ram, a turtle-dove, and a young pigeon; all of which except the birds [comp. *LEV. i. 17*] he "divided in the midst," placing the divided parts "one against another," so as to leave a passage between.<sup>1</sup> Having made these preparations, he stood by to watch the fireless sacrifice, scaring off from it the birds of prey, and waiting to see what God would further command or do; but "when the sun was going down, a deep sleep fell upon Abram, and lo, an horror of great darkness fell upon him" [*GEN. xv. 12*]. The presence of God was making itself felt to the senses, as in the case of Job, when fear came upon him and trembling, which made all his bones to shake and his hair to stand on end [*JOB iv. 14, 15*]; and utter darkness and horror preceded the light and joy which it was to bring. Then Abraham heard a voice which renewed the promise, and added further revelations of the future. He was not to expect an immediate fulfilment of the promise, for though he himself was to go to his fathers in peace, dying "in a good old age," yet his posterity were to be strangers in a land that was not theirs, serving another nation, and being afflicted by them, for four hundred years;<sup>2</sup> yet "in the fourth generation" coming back (when the iniquity of the Amorites<sup>3</sup> was full) to the promised land, "with great substance," the nation by whom they had been afflicted being punished.

Then there came fire from heaven to consume the sacrifice, and the presence of God was manifested by a "burning lamp," or Shechinah, passing between the pieces; and "the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates"<sup>4</sup> [*GEN. xv. 18*].

<sup>1</sup> Compare *JER. xxxiv. 18, 19*, "when they cut the calf in twain, and passed between the parts thereof."

<sup>2</sup> These four centuries extended (in round numbers) to 405 years, *i.e.* from the birth of Isaac (B.C. 1807) to the Exodus [B.C. 1401]; the date of the Exodus being exactly 430 years [*EXOD. xii. 40; GAL. iii. 17*] from Abraham's entrance into Canaan,

which was B.C. 1921. Thus "the sojourning of the children of Israel" [*EXOD. xii. 40*] included that of Abraham, the first of the chosen race.

<sup>3</sup> Nothing is heard of the Amorites as a living nation after the occupation of Canaan by the Israelites under Joshua.

<sup>4</sup> The dominions of David and Solomon were of the extent here in-

*Ishmael was born* shortly after this first solemn declaration of the covenant [A.M. 2094, or B.C. 1910], when Abraham was eighty-six years old [GEN. xvi. 16]. Sarah having no children, she desired Abraham to take to wife *Hagar*, a slave, whom she had brought out of Egypt to be her attendant. Before the child was born Hagar was driven from the encampment by Sarah's harsh jealousy, "and the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur." The angel of the Lord bade her return to her mistress, and promised, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude." He also directed her to call the child that should be born by the name of Ishmael [*i.e.* "God heareth"], and prophesied the character of him and his race in terms exactly agreeing with what they proved to be in after ages, and what they are still, "He will be a wild man; his hand shall be against every man, and every man's hand against him" [GEN. xvi. 11, 12].

*The second occasion on which* the covenant was declared was about twelve years after Ishmael was born, and about fourteen years after it had been confirmed by sacrifice, Abraham being then ninety-nine years old [A.M. 2106 or B.C. 1898]. On this occasion the human side of the covenant was declared by God's enunciation of the *Law of Circumcision*, which was then imposed upon all the descendants of Abraham, and upon every one "born in the house, or bought with money of any stranger," even though he should not be of the seed of Abraham. Previously nothing had been said about this human side of the covenant, and it had been made in the form of a promise on the part of God alone; but now it is spoken of by God as "My covenant between Me and thee. . . . This is My covenant which ye shall keep between Me and you, and thy seed after thee; every man child among you shall be circumcised" [GEN. xvii. 2, 10]. At the same time that this human side of the covenant is thus shewn in the form of a new law, the Divine side is also shewn in the form of a renewed promise, "Thou shalt be a father of many nations. . . . I will make thee exceeding fruit-

dictated [2 CHRON. ix. 26], but as the desert tribes on the east and south of Palestine were also descendants of Abraham, Midianites, Ishmaelites, and Edomites, it is more likely that

they are included; especially since it was promised respecting Ishmael, "Of the son of the bond-woman will I make a nation, because he is thy seed" [GEN. xxi. 13].

ful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between Me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" [GEN. xvii. 4-8].

The name of **Abram**, or "exalted father," was also *now changed by God to Abraham*, the "father of a multitude," as a memorial of the covenant, while that of **Sarai**, or "the contentious one," is also changed to **Sarah**, "the princess." In each case a letter of the sacred name Jehovah [י, He] is added to signify that henceforth the bearers of the names are in covenant with the Lord who gave them. These special circumstances seem to have been intended to shew that the time was now drawing near when the first part of the promise was to be fulfilled on God's part: and the fulfilment of it on Abraham's part was also begun by the circumcision of himself, of his son Ishmael, and of all the men of his house, born in the house, and bought with money of any stranger" [GEN. xvii. 27].

[III.] The birth of **Isaac**, the third epoch in the life of Abraham, was definitely promised by God at the time when the covenant was established in the law of circumcision; and the annunciation of the coming heir of the promises was again made as soon as Abraham had obeyed that law. The promise was now for the first time extended to Sarah, whose name had not yet been mentioned as the mother of Abraham's promised descendants. But she was ninety years old, and the realization of the promise through her seemed so impossible to Abraham, that he prayed God for Ishmael to be taken as his heir; "O that Ishmael might live before thee" [GEN. xvii. 18]. Then the Lord declared that Sarah should indeed bear him a son within a year from that time, that his name must be called **Isaac**, [*i.e.* "laughter," referring to GEN. xvii. 17; xviii. 12; comp. JOHN viii. 56], and that although Ishmael should be blessed, and made very fruitful, and multiplied exceedingly, begetting twelve princes, and being made a great nation, yet "My covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year" [GEN. xvii. 20, 21].

The second annunciation of the birth of Isaac was made, after the circumcision of Abraham and his followers, when "the Lord appeared unto him in the plain of Mamre : and he sat in the tent door in the heat of the day." Three persons appeared in human form ; the heavenly character of whom, and the Divine Nature of One, was at once recognised by the Patriarch. While Abraham entertained them with pious hospitality [HEB. xiii. 2], "they said unto him, Where is Sarah thy wife?" and then<sup>1</sup> "He said, I will certainly return unto thee according to the time of life ; and, lo, Sarah thy wife shall have a son." Sarah, hearing these words as she stood in the tent door behind Him, laughed with joy and wonder, having at the same time incredulous thoughts in her mind. But the Lord knew her thoughts, and rebuked them, declaring again that His word should be certainly fulfilled" [GEN. xviii. 1-15]. Then "the men rose up from thence, and looked toward Sodom : and Abraham went with them to bring them on the way."

The *destruction of Sodom and Gomorrah* [A.M. 2106 or B.C. 1898] was the object of their visit to the town in which Lot had now been living for twenty years. This coming judgment the Lord revealed to Abraham, as to one chosen to replace, with a holy race, the wicked generation about to be destroyed ; and while two of the three went toward Sodom "the Judge of all the earth" still vouchsafed His presence to Abraham [GEN. xviii. 16-22]. Then ensued the Patriarch's plea for mercy towards the doomed cities ; the plea of one who, while he bowed himself in humility before his Lord, yet spoke with confident trust in his Lord's justice and love. But the plea was hopeless. There might be fifty, forty-five, forty, thirty, twenty, ten righteous found in the city, and the Lord would spare it for the sake not of fifty only, but even of ten. Yet not ten righteous men, but only "just Lot" could be found in those wicked cities ; him would the two angels deliver, but the sentence must be accomplished upon the rest [GEN. xviii. 23-33].

These two angels came to Sodom, and found Lot "sit-

<sup>1</sup> Abraham apparently addressed the Three as One, and the pronouns "they" and "He" are here interchanged. These circumstances are interpreted as a recognition of the

mystery of the Blessed Trinity. The chapter is accordingly appointed for the first lesson on the evening of Trinity Sunday.

ting in the gate of Sodom" as a judge,<sup>1</sup> "seeing and hearing" [2 PET. ii. 8], his righteous soul vexed from day to day with the wickedness that was brought under his notice. Going with him to his house, they were entertained by him at a feast, not having yet disclosed the object of their visit. Then the wickedness of the men of Sodom reached its climax in an attempt to do violence, even to the guests of their chief man, an attempt which was miraculously thwarted by the angels smiting the wicked crowd with blindness. Upon this the angels declared their mission, and bade Lot flee from the city with all his family. When the morning came, none were willing to accompany him but his wife and his two unmarried daughters; and even he himself lingered, grieving to leave his home and his possessions. But "the Lord being merciful to him" [GEN. xix. 16], the angels compelled him to go forth, and bade him escape for his life, not looking behind, nor staying in the plain, but escaping to the mountain as the only place of safety. High up at the southern end of the valley there was, however, the small city of Bela, afterwards called Zoar [*i.e.* "the little city"], and this was spared for him by the angels as a place of refuge, at his earnest intercession. Before he and his three companions had reached this refuge, one, his wife, had "looked back from behind him, and she became a pillar of salt" [GEN. xix. 26; LUKE xvii. 32].<sup>2</sup>

Then "the Lord rained upon Sodom and upon Gomorrah, brimstone and fire from the Lord out of heaven; and He overthrew those cities, and the plain, and all the inhabitants of the cities, and that which grew upon the ground;" and when, in the morning, Abraham looked from Mamre thitherward, "lo, the smoke of the country went up as the smoke of a furnace" [GEN. xix. 24-28]. Their site, and that of the plain on which they and the smaller cities of Admah and Zeboiim had stood, seems to have been rent asunder by an accompanying earth-

<sup>1</sup> Such seems to be the true inference from the fact, that the gate of a city was the place of judgment among Eastern nations, and that the men of Sodom said, "This one came in to sojourn, and he will needs be a judge" [GEN. xix. 9].

<sup>2</sup> Of Lot, we read no more than

that he became the ancestor of the Moabites and the Ammonites, through his two daughters,—the stain of "the filthy conversation of the wicked" seeming to cling to them, and even to the "just" and "righteous" patriarch himself through his long abode in Sodom.

quake; and the deep and ghastly chasm is now partly filled by the Dead Sea, nearly if not quite the lowest water level in the world,<sup>1</sup> and still distinguished by its weird and desolate aspect. So terrible had been the judgment, that Lot feared to dwell so near to the scene of it as Zoar, and he shortly removed to the mountains, where "he dwelt in a cave, he and his two daughters."

It was soon after this terrible judgment, and while Abraham was still waiting for the coming fulfilment of the promise in the birth of Isaac, that he removed his encampment from Mamre's territory into a more southern district, that of the Philistines, which was subject to Abimelech, king of Gerar [GEN. xx. 1]. Here, as in Egypt, Sarah was passed off as his "sister" only,<sup>2</sup> the fact being suppressed that she was also his wife. As it had been with the Hamite Pharaoh [GEN. xii. 11-20], so it was with the Hamite Abimelech, that, attracted by the beauty of the daughter of Shem, he desired to adopt her as one of his wives. He was mercifully warned in a dream that she was already the wife of Abraham; and his plea that he had intended no sin was accepted by God, who said, "Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against Me:" shewing that there were faithful servants of God even among the wicked Canaanite race. The end was, that when Abimelech and his subjects learned that the Patriarch was "a prophet," or specially authorized servant of God, they treated him with kindness and hospitality, giving the choice of the land for his dwelling-place [GEN. xx. 15], and eventually making a covenant or treaty with him for his friendship, and for their joint occupation of the territory which lay in the south-western portion of Palestine [GEN. xxi. 22-34]. There "Abraham sojourned many days," with Hebron for his *northern* [GEN. xxiii. 2] and Beer-sheba for his *southern home*.

<sup>1</sup> Its surface lies 1317 feet, or a quarter of a mile, below that of the Mediterranean, and three-quarters of a mile below the level of Jerusalem; but in some parts the water is a quarter of a mile deep, and the hills rise far above its surface.

<sup>2</sup> Lot and Sarah were the grandson and granddaughter of Abraham's father by another wife than the mother of Abraham; but the re-

lationship of nephew and niece was not expressed in the language of the early Eastern nations, and hence their relationship to Abraham is expressed according to ordinary custom when Lot is called "his brother" [GEN. xiv. 14], or when Abraham said "we be brethren" [GEN. xiii. 8], or of Sarah, "she is my sister" [GEN. xii. 13, 19, xx. 2, 5, 12]. See note at page 46.

It was at Beer-sheba that *Isaac was born* [A.M. 2107 or B.C. 1897], when Sarah was ninety years old, and Abraham an hundred, and about sixty-five long years after the first summons which the Patriarch had received to go forth from Chaldæa to a promised but as yet unknown land. "The Lord visited Sarah as He had said, and the Lord did unto Sarah as He had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac" [GEN. xxi. 1-3].

Thus, after sixty-five years of expectation and faith, the original promise was so far fulfilled that an earnest was given of its fulfilment to its whole extent. The Patriarch had left the ancient home of his family in faith that God would lead him to the Land of Promise. In faith he trusted God's word that his descendants should possess the land "when as yet he had no child." Now his faith was rewarded by the birth of Isaac under remarkable and even miraculous circumstances, and he knew that the rest would certainly follow. "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is on the seashore innumerable" [HEB. xi. 12].

A short time after the birth of Isaac, "the son of the bondwoman" was sent forth with his mother, Hagar, from the encampment at Beer-Sheba, to found a separate nation on the south-eastern border of Palestine [GEN. xxi. 13, 18, 21, xxv. 18]. This *departure of Ishmael* took place when he was about fifteen years of age, and not, as is generally imagined, when he was an infant. The detailed circumstances of it must be understood as the accidents by which God's purposes respecting both Isaac and Ishmael were to be fulfilled; and the rivalry of Sarah and Hagar is to be subordinated to the words of God Himself, "Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice, for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed" [GEN. xxi. 12, 13]. This nation was afterwards mixed up with the descendants of the earlier Joktan and the later Esau, and also with the Midianites; but the Ishmaelites have still their representatives among the Arabs, who, even as a mixed race, look up to Abraham as their father to this day.

[IV.] The temptation of Abraham formed the fourth and last great epoch in the life of the patriarch, although it occurred at least half-a-century before his death.<sup>1</sup> It is supposed to have taken place when Isaac was about twenty-five years of age, the supposition being founded upon the authority of Josephus, yet the narrative seems to indicate that he was not a "young man" of twenty-five, but rather a "lad" of fifteen or sixteen years of age.

This "temptation" was a trial or proof of Abraham's faith, and hence in the old English Bibles that were used in the thirteenth and fourteenth centuries the words are translated, "And after that these things were done, God assayed Abraham," he being refined "as silver is refined," and tried "as gold is tried" [ZECH. xiii. 9], that his faith and love might come forth from the furnace purer, brighter, and more precious to God than ever.

The nature of the test, proof, or temptation by which Abraham was to be assayed, is indicated by the words of God. "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of" [GEN. xxii. 2]. For many long years Abraham had waited in expectation of this son, as the one link between himself and the fulfilment of God's promise respecting his posterity: when that son was born God gave to the Patriarch an earnest of its fulfilment, and for some years he had been living in the quiet enjoyment of a realized blessing. [1.] The summons to give up this son to God was, therefore, a summons to him to give up all that he had at present obtained of the promise, and to start afresh on the "hope deferred" that "maketh the heart sick." [2.] There were also human affections to war against the Divine command: for Abraham had loved Ishmael, and grieved over his dismissal from his family, how much more the child promise, of whom God spoke as "thine only son Isaac whom thou lovest." [3.] Human burnt-offerings were,

<sup>1</sup> The Jews reckon Ten Trials of Abraham, of which this was the greatest and last. [1.] God's command to him to leave his native country. [2.] The famine which drove him out of the Promised Land into Egypt. [3.] The taking of Sarah by Pharaoh. [4.] The capture of Lot and the war with the kings.

[5.] His despair of having the mixed seed through Sarah. [6.] Circumcision in his old age. [7.] Taking of Sarah by Abimelech. The expulsion of Hagar by [9.] The final expulsion of both and Ishmael. [10.] The oblation of Isaac.

far as we know, entirely unknown in Abraham's time. It must, therefore, have been an addition to his trial that he was called upon to do an action from which his nature would shrink and recoil, and that his natural horror of it was to be heightened by the relationship of the victim to himself.

*Abraham's obedience* was, however, unhesitating. He had once before said, "Shall not the Judge of all the earth do right?" [GEN. xviii. 25], and he still acted upon the conviction implied in those words. So, arising early in the morning after the dream or vision in which God had made known His will, he prepared wood for the sacrifice, and laying it upon two of his young men-servants, followed the course in which God led him for three days until he saw the place—Mount Moriah, the high land on which sacrifices were afterwards offered in the Temple, and near to which the Great Sacrifice itself was offered—afar off.<sup>1</sup> Then, leaving his servants behind, he laid the wood upon Isaac, as the Cross was laid on Christ, and taking fire and a knife, went forward to the place which God had told him of. Isaac wondered that there should be no victim provided for the sacrifice, the preparation for which was indicated to him by the fire, the wood, and the sacrificial knife. But Abraham answered, "My son, God will provide Himself a lamb for a burnt-offering," answering with the composedness of one who had a firm sense of duty under the most trying circumstances; and yet with the tenderness of a father unwilling to bring Isaac into the agony of the trial until the last moment. But the words also contained two prophecies, the *first*, that God would provide an ordinary sacrificial animal as a substitute for the human sacrifice, the *second*, that in the distant ages the second Person in the Blessed Trinity would provide a sacrifice in Himself by becoming the Lamb of God. Thus the Patriarch's words of faith were, unknown probably to himself, transformed, exalted, and glorified, into words of prophecy: and they formed part of that continuous witness to a coming Saviour which was manifested from the time of the Fall.

The obedience of Abraham was tested to the utmost point, until, having "bound Isaac" as Christ was bound, and "laid him on the altar upon the wood" as Christ was

<sup>1</sup> The Jewish tradition associates of Adam, Abel, and Noah, as well as with that of Abraham.

laid upon the altar of the Cross, "he stretched forth his hand, and took the knife to slay his son," and was only stopped by another plain command from Heaven which superseded the first. "Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me" [GEN. xxii. 10-12]. So "he that had received the promises offered up his only begotten son, of whom it is said, That in Isaac shall thy seed be called" [HEB. xi. 17, 18]. And when God stayed his hand, as he unbound his son, and took him from the altar, it was like the resurrection of one who had been dead.

The faith of Abraham had indeed already "accounted" that the God Who had given him Isaac "from one as good as dead, was also able to raise him up even from the dead" [HEB. xi. 19], if the sacrifice must be actually accomplished; and that faith was now rewarded even far beyond his expectation.

The substitute for the human sacrifice was that which Abraham had unconsciously predicted, a male lamb, or "ram, caught in a thicket by his horns," which Abraham offered in the stead of his son. In memory of this, Abraham gave a new and prophetic name to the place, Jehovah-jireh, "the Lord will provide," or "the Lord will see," "as it is said" (the historian adds) "to this day, In the Mount of the Lord it shall be seen" [GEN. xxii. 13, 14], even the Sacrifice of the Lamb of God.

Once more the covenant was renewed at the same time by a voice out of heaven, the Angel of the Lord calling unto Abraham a second time and saying, "By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son that in blessing I will bless thee, and in multiplying will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies." But now, as at the fir in Ur of the Chaldees half a century before, the promise is not limited to earthly blessings as it had been in intermediate enunciations of it; for the Lord repeats the promise of spiritual blessings which was to be fulfilled the Great Promised Seed, the Messiah, "And in thy seed shall all the nations of the earth be blessed" [GEN. 18, xii. 3; comp. HEB. vi. 17, 18].

Thus ended those great events of Abraham's life w

principally had relation to the great work of Redemption of which the Bible is a record; the only other events narrated concerning him for the remaining fifty years of his life being the death of Sarah, and the marriage of Isaac.

*Sarah died in Kirjath-arba or Hebron*, [A.M. 2144 or B.C. 1860] at the age of 127. Her age is mentioned—the only case in which the age of a woman is named in all the Bible—as a confirmatory memorial of the miraculous nature of Isaac's birth thirty-seven years before. At this time Abraham himself was living at his northern home, Beer-sheba [GEN. xxii. 19], but he "came" thence to Hebron "to mourn for Sarah and to weep for her" [GEN. xxiii. 2]: and *the first land which he possessed* for himself in the country where he was a stranger was the ground in which stood the burial *cave of Machpelah*, which he bought of Ephron the Hittite for "four hundred shekels of silver, current money of the merchant."

In the years between the death of Sarah and his own death, Abraham married another wife whose name was *Keturah*, and she bare him six sons, "Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah" [GEN. xxv. 1]. From two of these were descended the Midianites (or Arabs of the northern desert below Arabia Petrea), and a tribe of Jokshanite Arabs who appear to have mingled at an early date with the Ishmaelite or Bedouin race. Of the other four sons nothing further is known.

*The death of Abraham* took place [A.M. 2182, B.C. 1822] at Hebron; for the south country had been given up to Isaac [GEN. xxiv. 62] after his mother's death. The patriarch had reached the "good old age" promised him by God, for he was 175 years old. "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years;<sup>1</sup> and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah" [GEN. xxv. 8, 9]; his sepulchre being guarded with jealous reverence by his Mahometan descendants to the present day.<sup>2</sup>

<sup>1</sup> Notwithstanding these cumulative expressions respecting Abraham's old age, Shem had but recently died at the age of 602, and Heber lived until five years after Abraham, dying at the age of 464.

<sup>2</sup> The Prince of Wales, in 1862,

was the first European who had been permitted to inspect the sepulchre—now under the Mosque of Hebron, the "Great Sanctuary," a building of the age of Solomon—since the time of the Crusades. [Stanley's *Sermons in the East. Appendix.*]

## CHAPTER II.

**The Life and Times of the Patriarch Isaac.**

GENESIS, CHAP. XXV.—XXXV.

Date { A.M. 2107-2288.  
B.C. 1897-1716.

**S**CARCELY anything is recorded in Holy Scripture respecting the Patriarch Isaac except as regards his association with his father Abraham and his sons Esau and Jacob. He seems to have lived a quiet life, in which (notwithstanding his great prosperity) there was some beginning of that "affliction" that was to come upon the chosen people, and which so increased upon his son Jacob, that towards the close of his life he exclaimed "Few and evil have been the days of my pilgrimage."

It was about two years after the death of Sarah, when Isaac was drawing towards forty years of age, that his father sent Eliezer, the "eldest servant of his house that ruled over all that he had" [GEN. xxiv. 2], to Mesopotamia for the purpose of finding a wife among the family of Nahor, his brother. "Thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac." With a caravan of ten camels, the steward travelled across the desert until they came to "the city of Nahor," which is elsewhere spoken of as Haran [GEN. xxvii. 43], or Padan-Aram<sup>1</sup> [GEN. xxviii. 2]. There he met with Rebekah, "the daughter of Bethuel the Syrian of Padan-Aram, the sister to Laban the Syrian"<sup>2</sup> [GEN. xxv. 20;

<sup>1</sup> Padan-Aram is supposed to signify the arable country of Aram, that is the level district of Syria. It is to be remembered that the Assyrian Empire was now much more extensive than when Abraham had lived at Ur of the Chaldees, having reached even to the south of Palestine itself, for twelve years under Chedorlaomer: so that Haran may have been much nearer Palestine

than the Euphrates, and yet Mesopotamian. Jacob, with all his camels, flocks, herds, women and children, travelled from Padan-Aram to Gilead in ten days: but if Padan-Aram was beyond the Euphrates, he must have travelled 25 miles a day, which seems most improbable.

<sup>2</sup> Jacob is called "a Syrian ready to perish" in the well-known formula of Deut. xxvi. 5.

xxviii. 5], going to the well among the daughters of the men of the city to draw. He had asked God for a sign that he might determine which of them was to be the wife of Isaac, and Rebekah fulfilling that sign [GEN. xxiv. 14, 20], he presented her with the tokens of espousal, a golden ring<sup>1</sup> and bracelets of gold. The beautiful story of Eliezer's faithful performance of his mission is told at much length. On the following day he returned homeward with Rebekah and her damsels, who arose and "rode upon the camels, and followed the man: and the servant took Rebekah, and went his way." Not far from Beer-sheba, near the well which Hagar had named Lahai-roi, the caravan was met by Isaac, who "went out to meditate in the field at the eventide:" and within a short time afterwards he "brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death" [GEN. xxiv. 67]. This was in the year of the world 2147, or the year before Christ 1857, but it was not until twenty years later, when "Isaac was threescore years old" [GEN. xxv. 26], that any children were born to them; and thus once more the fulfilment of the promise halted.

At length *Esau and Jacob were born* [A.M. 2167, or B.C. 1837] in answer to the prayer of Rebekah, and their birth was preceded by a Divine prophecy that they represented two nations, and that the elder should serve the younger [GEN. xxv. 22-26]. *Esau* [*i.e.* "hairy"] was the first born, and *Jacob* [*i.e.* "supplanter"] the younger, and as they grew up, the former became "a cunning hunter, a man of the field," while "Jacob was a plain man, dwelling in tents;" Esau, the favourite of his father, "because he did eat of his venison;" but "Rebekah loved Jacob," the quiet, home-bred son.

It was fifteen years after these sons were born that Abraham died, Heber, the ancient patriarch of the sixth generation earlier, dying five years afterwards. In his eightieth year, therefore, Isaac became the eldest representative of the direct patriarchal line; and Rebekah representing the younger line, their sons inherited the blood of all three sons of Terah.<sup>2</sup> *To Isaac were also*

<sup>1</sup> Not necessarily an "ear" ring; and, weighing half a shekel (or one quarter of an ounce) only, it may have been a finger ring.

<sup>2</sup> See the table of genealogy on page 46.

*continued the present blessings, and the special promises for the future which God had made to Abraham.* For it is said "it came to pass after the death of Abraham, that God blessed his son Isaac" [GEN. xxv. 11], that "the man waxed great, and went forward, and grew until he became very great : for he had possession of flocks, and possession of herds, and great store of servants : and the Philistines envied him" [GEN. xxvi. 13, 14]. God also appeared unto him, and said "I will be with thee, and will bless thee, for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father : and I will make thy seed to multiply as the stars of Heaven : and will give unto thy seed all these countries ; and in thy seed shall all the nations of the earth be blessed ; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" [GEN. xxvi. 3-5].

This renewal of the covenant was made on occasion of a second famine driving Isaac to Abimelech, king of Gerar, as Abraham had been driven in the first famine to Egypt. But now God forbid Isaac to go down to Egypt, and renewing His promises bade him "sojourn in this land." So Isaac left Beer-sheba for a time, and "dwelt at Gerar." The incidents of Isaac's intercourse with this king of Gerar were very similar to those between Abraham and the preceding Abimelech :<sup>1</sup> and a similar pretence to that made by Abraham respecting Sarah (though without the same justification of relationship) led the king to rebuke Isaac for the deception. Their friendship was, however, firmly established, and notwithstanding the disputes between their herdsmen respecting wells, which led Abimelech to say to Isaac "Go from us ; for thou art much mightier than we" [GEN. xxvi. 16], a similar treaty was made between them to that made between their fathers, and Isaac returned from one encampment to another until he reached Beer-sheba once more. There the Lord again appeared to him, "and said, I am the God of Abraham thy father : fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake" [GEN. xxvi. 24]. Isaac therefore, "builded an altar" at Beer-sheba, and "pitched his tent there:" and we read of no other removal until

<sup>1</sup> The kings of Gerar took the royal title of Abimelech successively

as the kings of Egypt took that of Pharaoh.

the time for his death drew near more than a century afterwards, when he is found living in the original northern encampment of his father, Hebron in the plain of Mamre [GEN. xxxv. 27]. Until that time nothing further is said of Isaac, except in connection with the blessing of his sons, Jacob and Esau. He lived for many years in blindness, grieved at the heathen marriages of Esau, and at the long exile of Jacob; and, after his suffering old age of about forty-five years (at the very beginning of which "the days of mourning" for him were supposed to be "at hand"), he died at Hebron when he was 180 years old [A.M. 2288 *or* B.C. 1716], Rebekah having died a long time previously.

## CHAPTER III

### *The Life and Times of the Patriarch Jacob*

GENESIS, CHAP. XXVII—XXXV

Date { A.M. 2167-2315  
B.C. 1837-1689

THE life and times of Jacob occupy nearly the whole remaining part of the Book of Genesis, but the portions relating to Jacob personally spread chiefly over twelve chapters which begin shortly after the conclusion of Abraham's history [GEN. xxvi. 29-34—xxxvii. 1-36], and four which come in the midst of Joseph's history [GEN. xli.-xlix.] at the end of the book. The life so recorded was divided into four distinct periods, [1] the first half being spent in his father's house, [2] the next twenty years with Laban at Padan-aram, [3] more than thirty years following in Canaan after his return thence, [4] and the remaining seventeen years in Egypt.

[1.] Of Jacob's life in his father's house nothing is recorded but the incidents connected with his obtaining for himself the birthright and the blessing which naturally belonged to his elder brother.

*The story of the birthright* is narrated immediately after the account of the twin-birth of Esau and Jacob, but evidently belongs to the time of their early manhood, when Esau had become "a cunning hunter, a man of the field," whose pursuits endeared him to his father, and Jacob "a plain man, dwelling in tents," whose home-life made him the favourite of his mother.

On a day when Esau had returned home weary and faint with hunger he found Jacob preparing pottage of red lentiles [*Ervum lens*] for his evening meal.<sup>1</sup> "Feed me I pray thee," said Esau, "with that same red pottage; for I am faint," to which Jacob replied "Sell me this day thy birthright" [GEN. xxv. 29-31]. The abrupt demand, and the paltry nature of the mess of pottage thus offered in exchange, shew that Esau had made his contempt of the birthright well known to his brother. It entitled him to become the Patriarch of the family after his father's death, to exercise the office of the patriarchal priesthood (as Noah, Abraham, and Isaac had done), and to inherit the promises made to Abraham. God had indeed told Rebekah that the elder should serve the younger, but it is evident that Esau was still considered to be the true heir of the promises, and that the whole meaning of this prediction was not understood either by Rebekah or her sons. Jacob was not, therefore, asking for what he knew was already destined for him, nor was Esau casting away that which he believed to be already taken from him. This well-known contempt of Esau for his patriarchal rights is the justification of Jacob in thus seeking to gain them for himself. From Esau's point of view the birthright was worth nothing. From Jacob's point of view it was a precious gift and a sacred family trust which was being despised and profaned in Esau's possession, but which he himself should treasure with the deepest reverence. So the exchange was made. Esau, recklessly speaking of his hunger as about to kill him, said "what profit shall this birthright do to me?" and thus despising his birthright, he sold it to Jacob, and at his brother's request took an oath which prevented him from ever claiming it again [GEN. xxv. 33]. In so doing he committed an act of sacrilege, such as in later times has been called "simony," selling the gift of God for money

<sup>1</sup> A daily dole of lentile pottage is kept up by the Mahometans at the

Mosque of Hebron, where this incident is supposed to have taken place.

[ACTS viii. 20]: hence he is called a "*profane person*" with reference to this act, in the New Testament [HEB. xii. 16]. No censure is anywhere passed by Holy Scripture on the conduct of Jacob, and therefore none ought to be passed by us. It is quite probable that the transaction so briefly narrated was a formal and public act, one the meaning of which was well understood on both sides, and in which there was no deception, nor over-reaching, nor advantage taken, on the part of Jacob. That Esau set no value whatever on his position as one of the chosen race is further shewn by the fact that he married two Hittite wives, "which were a grief of mind unto Isaac and to Rebekah" [GEN. xxvi. 35, xxvii. 46], who knew that such mixed marriages were already strictly prohibited by God, and that in raising up a family of mixed blood Esau was consciously disobeying this prohibition, and rejecting his position as the progenitor of the promised seed.

*The story of the Blessing* is one similar in character to that of the Birthright. When Isaac was 137 years old, being already blind, he expected the near approach of death, and prepared for the prophetic act which belonged to his patriarchal office, that of solemnly blessing his sons, and especially the heir of the promises. Esau and Jacob were now 77 years of age, the latter unmarried still, but Esau, after thirty-seven years of marriage, having children by both his Hittite wives. It was not possible for children of mixed blood to inherit the full blessing of the Abrahamic race, but yet Isaac desired to pronounce the prophetic benediction on Esau without any regard to this circumstance. It is probable that this grave error arose from some infirmity of mind corresponding to the blindness which had come upon him, and to the apprehension of death, when death was yet 43 years distant. His mental and spiritual vision may have grown dim as well as his bodily eyes, and through forgetfulness or wilfulness he took steps which were contrary to the declared purpose of God.<sup>1</sup> So he called Esau his eldest son, and said to him, "Behold now, I am old, I know not the day of my death; now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savoury meat, such as I love, and bring it to me that I may

<sup>1</sup> A comparison of the case of infirmity of mind did sometimes co-exist with a true prophetic gift. *Jonah* will shew that such personal

eat; that my soul may bless thee before I die" [GEN. xxvii. 1-4].

Rebekah heard this speech of her husband: and the pious woman "who went to enquire of the Lord" [GEN. xxv. 22] about her two children, and was told by Him "the elder shall serve the younger," knew that her husband's infirmity was leading him to do what was against God's will. With righteous subtlety she contrived a stratagem by which the blind old patriarch might be led, in spite of his infirmity, to do what was right, and to give the prophetic benediction (over the substance of which his will could have no real control) to the son for whom it was intended. She therefore prepared a substitute for the venison, and disguised Jacob to the touch by clothing him in "goodly raiment of her eldest son Esau," and by placing "the skins of the kids of the goats upon his hands, and upon the smooth of his neck," to make him seem, as Esau was, rough and hairy. After much hesitation and doubt, (shewing how determined Isaac was that the blessing should be bestowed on Esau, and on him only,) the patriarch at last partook of the eucharistic feast, and uttered the prophetic benediction, "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee" [GEN. xxvii. 28, 29]. The terms of this blessing exactly agree with God's word to Rebekah, "the elder shall serve the younger," and her stratagem had prevented Isaac from committing the sin of giving it to the one when God had destined it for the other.<sup>1</sup>

The blessing had scarcely been uttered when Esau came in from hunting, and, unconscious of what had taken place, prepared the venison, and went in to his father to receive the expected benediction. On the discovery of what he had been in danger of doing, "Isaac

<sup>1</sup> It is to be observed that there was not a word of censure uttered by Isaac when he discovered the stratagem, but an energetic confirmation of the blessing obtained by means of it. Nor do the sacred writer or any subsequent sacred writers say anything whatever in condemnation either of Rebekah or

Jacob. It is very reckless to censure the saints of God for incidents connected with prophetic and mysterious acts when no such condemnation is passed upon them by Holy Writ. The same things would of course be worthy of condemnation in ourselves who are neither saints nor prophets.

trembled very exceedingly," and seeing how the providence of God had been leading him he earnestly confirmed the benediction of Jacob, saying, "Yea, and he shall be blessed" [GEN. xxvii. 33].

"And when Esau heard the words of his father he cried with a great and exceeding bitter cry." He had contemptuously given up his birthright with open eyes, and yet he wanted to have the blessing that belonged to it: but "he was rejected: for he found no place of repentance,"—no way of recovering the ground he had lost years before,—"though he sought it carefully with tears" [HEB. xii. 17]. Like Ishmael, however, Esau was of the seed of Abraham, and so for Abraham's sake he received a blessing with reference to earthly property, although that of the promised inheritance was denied him [GEN. xxvii. 39, 40].

The benediction was renewed in terms still more agreeing with those used by God in the covenant made with Abraham and Isaac, when Jacob was sent away to Padan-aram to seek a wife among the daughters of **Laban**. "God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people: and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham" [GEN. xxviii. 3, 4]. Isaac lived nearly forty-five years after this, but his name is not mentioned again until his death and burial at Hebron are recorded [GEN. xxxv. 27-29].

[II.] **Jacob's sojourn at Padan-aram** lasted for twenty years. The journey thither was undertaken partly to escape the anger of Esau [GEN. xxvii. 41-46], and partly that Jacob might seek one of his uncle Laban's daughters in marriage, and so have children to inherit the blessing: Isaac enjoining him very strictly, "Thou shalt not take a wife of the daughters of Canaan" [GEN. xxviii. 1]. So "Jacob went out from Beer-sheba, and went toward Haran," heir to all the land, yet going into exile with nothing save his pilgrim's staff. But as he rested for the night at Luz,—one of Abraham's old encampments,—heaven was opened to him and he saw the angels of God ascending and descending as on a ladder placed between it and earth, the ladder of the far-distant Incarnation [GEN. xxviii. 12; John i. 51]. And above all he saw the

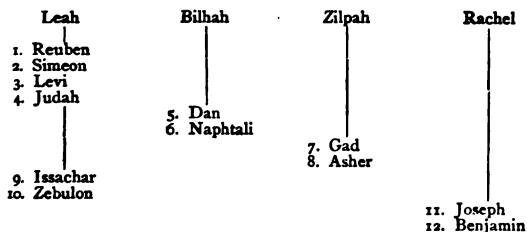
Lord Himself, and heard His voice renewing to him the solemn Promise made to Abraham, including the key words of all twice before uttered, "and in thee, and in thy seed shall all the families of the earth be blessed" [GEN. xxviii. 14]. There was also a special promise referring to Jacob's present circumstances, "And, behold I am with thee, and will keep thee in all places whither thou goest; and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." After such a vision no wonder that Jacob awoke full of awe and fear, declaring, "Surely the Lord is in this place, and I knew it not. . . . How dreadful is this place! This is none other but the house of God, and this is the gate of heaven" [GEN. xxviii. 16, 17]. And having set up a memorial stone, dedicated to God by the rite of anointing with oil, he made a vow that the Lord should be his God, that this pillar should be God's house, and that he would give to God the tithes of all that he should ever possess.

Jacob then continued his journey, following the track in which Eliezer had gone 87 years before; and when he reached "the land of the people of the east" he rested at a well to which some of Laban's acquaintances came for the purpose of watering their flocks: these being shortly followed by *Rachel* the daughter of *Laban*. Jacob told *Rachel* that he was her father's brother [*i.e.* nephew], and that he was *Rebekah's* son: "and Jacob kissed *Rachel*, and lifted up his voice, and wept" [GEN. xxix. 11] with mingled sorrow at the realization of his exile and joy at the meeting of one to whom his heart at once betrothed itself.

After a month's stay with *Laban*, Jacob agreed to serve his uncle as one of his chief shepherds, and at the end of seven years to receive *Rachel* for his wife, as the reward of his service, "and they seemed unto him but a few days, for the love he had to her." At the end of that time he claimed *Rachel*, but was married to a veiled bride, who turned out to be *Leah*,—her father *Laban* excusing the deception on the ground that it was against the custom of the country to let the younger daughter be married before the elder [GEN. xxix. 15-26]. In answer, however, to Jacob's remonstrance, *Rachel* also was given to him for wife within seven days afterwards, and Jacob undertook another term of seven years' servitude. Each wife brought

with her a handmaid, that of Leah being named **Zilpah**, that of Rachel, **Bilhah**; and they also eventually becoming wives of Jacob, these four were the mothers of his twelve sons, and of his one daughter, Dinah,—all of whom, except Benjamin, were born during the twenty years of his residence in Padan-aram.

§. *Jacob's twelve sons.*



[III.] **Jacob's return to Canaan.** For the first fourteen years of his sojourn with Laban, he was merely a servant of his uncle; but after that time he acquired large possessions on his own account, through the special blessing which rested upon the portion of the flocks of Laban which were reserved for his wages. "And the man increased exceedingly, and had much cattle, and maid-servants and men-servants, and camels, and asses" [GEN. xxx. 43]. Towards the end of these six years of prosperity, the Angel of the Lord appeared to Jacob, and said, "I am the God of Beth-el where thou anointedst the pillar, and where thou vowedst a vow unto Me: now arise, get thee out from this land, and return unto the land of thy kindred" [GEN. xxxi. 13]. Laban and his sons had become envious of the prosperity of Jacob, and were alienated from him and his wives, Leah and Rachel, so that the latter were glad to leave Padan-aram. The Lord also gave as a reason for Jacob's return to Canaan, "I have seen all that Laban doeth unto thee:" and Jacob twice sums up his grievances by saying that Laban had deceived him, and changed his wages, breaking from his his own agreement with Jacob ten times [GEN. xxxi. 7-41].

Laban had "set three days' journey between his own

flocks and those of Jacob" [GEN. xxx. 36, xxxi. 22], and this arrangement made it easy for the latter to get together his possessions and family, and depart without the knowledge of the former. So he "stole away unawares to Laban the Syrian, in that he told him not that he fled." Passing "over the river," and setting his face toward the Mount Gilead, a range of hills dividing the north of Palestine from the Syrian desert, he was ten days forward on his journey, encumbered as he was, before Laban (who had heard of his flight on the third day only) could overtake him.<sup>1</sup> But when the swift horsemen had overtaken the caravan in its encampment on the borders of Canaan, "God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad" [GEN. xxxi. 24, 29, 42]: and thus his hand was restrained from doing any harm to the fugitives. Notwithstanding his anger at the sudden flight, at the loss of the flocks and herds (which he seems to have intended to seize upon), and of his "gods,"<sup>2</sup> he eventually proposed to make a covenant of peace with Jacob. This was done by Jacob's setting up a stone "for a pillar," and by the two covenanting parties eating together upon a heap of stones, built up like a "cairn," for a boundary mark. This mound of stones was called by both a "heap of witness:" the Chaldean name being *Jegar-sa-hadutha*, and the Hebrew name *Galeed*. Jacob also called it *Mizpeh*, a "watchtower" or "beacon," for he said, "The Lord watch between me and thee, when we are absent one from the other." After this Jacob offered sacrifice upon the mount, and made a feast for Laban and his company: "and early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them; and Laban departed, and returned unto his place" [GEN. xxxi. 25-55]. The whole narrative forms a striking primitive picture of a quarrel founded in just anger on both sides, ending in an honourable reconciliation and forgiveness.

Thus Jacob turned his back on the last memorial of his exile; and setting his face again towards the promised

<sup>1</sup> The distance from the Euphrates to the Mountains of Gilead is considerably over 200 miles. See page 64, note 1. Compare also GEN. xxxiii. 13, "if men should overdrive them one day, all the flocks will die." Dr. Beke held a strong opinion that Haran was near Damascus.

<sup>2</sup> Small statuettes, such as may be seen among the Assyrian and Egyptian antiquities in the British Museum. Rachel hid them under her camel-saddle, which she used as a couch or pillow in her tent; according to the custom of travellers in the desert.

land, he was welcomed, as he went on his way, by the angels of God. And when he saw "the camp of God encamped,"<sup>1</sup> he said, "This is God's host"—the host which he had seen twenty years before, ascending and descending on the ladder between Heaven and earth at Beth-el. And he called the name of that place Mahanaim, the place of *the two hosts* or camps [GEN. xxxii. 1, 2].

This appearance of God's messengers seems to be associated with the next act of Jacob, which was that of sending messengers across Jordan and southward to the land of Seir (afterwards called Edom), to his brother Esau. He encamped on the east bank of Jordan, to await the return of these messengers, who shortly came back with the intelligence that Esau was coming to meet Jacob, followed by a retinue of four hundred Ishmaelite horsemen. It seemed as if the anger of Esau had lasted during all the past twenty years, and as if he was now about to wreak his vengeance upon his brother. "Jacob was greatly afraid and distressed," and (apparently in some association with the hosts of Mahanaim) "divided the people that were with him, and the flocks and herds, and the camels, into two bands; and said, if Esau come to the one company, and smite it, then the other company which is left shall escape." And when he had taken all the human precaution that he could for the safety of those dependent on him, he prayed earnestly for Divine help to Him who had so manifested His love hitherto, that the exile who had crossed over Jordan before with his staff only was now come back to its banks, and "become two bands"<sup>2</sup> [GEN. xxxii. 7-9]. And as he lodged there that night Jacob took of that which came to his hand a present for Esau his brother. This present consisted of a flock of sheep and goats, 440 in number, a drove of 60 camels, and a herd of 80 horned cattle and asses. Each drove was to meet Esau separately, and to be presented to him with the message, "Behold thy servant Jacob is behind us." Then Jacob himself crossed the brook Jabbok, with all his family and his still large train of flocks and herds; but when he had seen them all in safety, "he was left alone," having retired apart for further prayer. It was

<sup>1</sup> So the LXX. version reads.

<sup>2</sup> These two bands are often interpreted mystically as a type of the Church of the New Israel, composed of the two bands of the Jews and

Gentiles. So with His Cross the Saviour passed through the Jordan of death, and returned afterwards to the world to carry Jews and Gentiles to the promised land.

then that a Man, the Angel of the Lord, the afterwards incarnate Second Person of the Blessed Trinity, wrestled with him bodily until the breaking of the day. It seems to have been some mysterious trial of Jacob's faith, in which he was suffered to prevail even with God: and two memorials were left him of the event—the *first*, that he was "hamstrung" through the contraction of one of the muscles under the knee-joint, by a touch of the Divine hand, so that henceforward he went lame, "halting upon his thigh;" and the *second*, that a new name was given to him, as had been given to Abraham: "Thy name shall be called no more Jacob" [*i.e.* "Supplanter"], "but **Israel**" [*i.e.* "a Prince with God"]; "for as a prince hast thou power with God, and with men, and hast prevailed" [comp. Hosea xii. 3, 4]. Then, although the Name of the Man was not revealed, Jacob knew who it was, and he called the name of the place **Poniel**, [*i.e.* "the face of God"], for he had seen God face to face [GEN. xxxii. 30, 32], as men saw Him afterwards when the days of the Incarnation had come.

As soon as the sun rose on that morning, Jacob once more went forward on his way, entering again [A.M. 2265, or B.C. 1739] the Promised Land, which he had left twenty years before. And as he "passed over this Jordan" [GEN. xxxiii. 3, xxxii. 10], at the head of his family, he saw Esau coming with his four hundred men, "and bowed himself to the ground seven times until he came near to his brother." Contrary to all his expectations, he had "power with men," and so "prevailed" that "Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept." The fierce anger of the elder brother had altogether passed away, and a complete reconciliation took place between them, which never seems to have been interfered with in all their after lives. The sacred narrative brings them together again only once more, at the death and burial of their father Isaac;<sup>1</sup> and Esau seems to have settled permanently in Seir, giving up (as if they belonged rightly to the birth-right) the camping-grounds in Canaan which had been secured for the use of Abraham and Isaac by treaty with the king of Gerar.

<sup>1</sup> It is in singular contrast with Joseph's inquiries after his father, and with Jacob's own tenderness towards his children, that the name of

Isaac does not once appear in this narrative of Jacob's return until his death is mentioned.

Jacob's first halt after entering Canaan was at Succoth, the site of which is unknown, but which derived its name from the cattle-booths that he built there, as well as a house for himself. From Succoth he journeyed till he "came in peace to the city of Shechem,"<sup>1</sup> and pitched his tent before the city, buying the field in which he had encamped for an hundred pieces of money of Hamor the Hivite. There Jacob erected an altar to God, the God of Israel: and there he dug the deep well [see p. 80] still known by his name. Until the conquest of Canaan by Joshua this parcel of land and the cave sepulchre of Machpelah at Hebron were all the land ever possessed by the Israelites during their sojourn in the country of their future inheritance [GEN. xxxiii. 18-20; JOHN iv. 5, 6]. Hamor and Shechem his son were afterwards slain by the sons of Jacob in revenge for their conduct towards Dinah, and at the same time the city of Shechem was spoiled. This probably accounts for the subsequent words of Jacob respecting this land outside the city, that he had taken it out of the hand of the Amorite with his sword and with his bow [GEN. xlviii. 22].

It was this slaughter of the Shechemites which led to Jacob's departure from the land that he had purchased, and in obedience to a Divine command to go to Beth-el. He was bidden to build there an altar unto God that appeared to him when he fled from the face of Esau his brother, as if to assure him that the same God would protect him now he was in danger from the "Canaanites and the Perizzites" [GEN. xxxiv. 30, xxxv. 1]. Accordingly they journeyed under the protection of God, whose "terror was upon the cities that were round about them, and they did not pursue after the sons of Jacob" [GEN. xxxv. 5].

*At Beth-el the great Promise was renewed.* "God appeared unto Jacob again when he came out of Padan-aram and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and He called his

<sup>1</sup> Such is the most probable meaning of the passage rendered, he "came to Shalem, a city of Shechem" in the English Bible. Jacob's well was at Shechem, or "Sychar."

<sup>2</sup> The use of ceremonial ablution and change of garments is first men-

tioned on occasion of this departure from Shechem, and it seems to be associated with the giving up of the idols which Rachel had brought from Padan-aram, and which were now buried by Jacob "under the oak which was by Shechem."

name Israel. And God said unto him, I am God Almighty : be faithful and multiply ; a nation and a company of nations shall be of thee, and kings shall come out of thy loins ; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land" [GEN. xxxv. 9-12].

From Beth-el the southward journey was continued until they came to Ephrath or Ephrata, more familiarly known as Bethlehem. Here *Rachel died* in giving birth to Benjamin, and the place retained her name until the day when our Saviour was born there, and "*Rachel mourned for her children*," the holy Innocents who were slain there by Herod. Going still southward "*Israel journeyed, and spread his tent beyond the tower of Edar,*" of which nothing further is known than the tradition of the Targums, which add after these words, "*the place from whence the King Messiah will be revealed at the end of the days.*"<sup>1</sup> This was the last halt of any duration until Jacob and his company arrived at Hebron, where Isaac was still living. The death of Isaac [A.M. 2288 or B.C. 1716] did not take place until twenty-three years after Jacob's return to Canaan, and it is therefore probable that Jacob and his father spent several years together again, though he did not find his mother Rebekah living on his return home.

Thus was the prayer uttered so many years before [GEN. xxviii. 20] answered, and Jacob was come again to his father's house in peace.

[IV.] *Jacob's life in Egypt* belongs to a subsequent chapter of this history. It is enough here to mention that his descent from Canaan to Egypt took place when he was one hundred and thirty years old, and at a time which was exactly half way between the call of Abraham and the beginning of the history of the Israelites as an independent people ; the four hundred and thirty years between Abraham's departure from Ur and the Exodus being thus definitely divided into two portions of two hundred and fifteen years each. Jacob saw his son Joseph at the head of the great Egyptian nation, his other sons prosperously settled in the land of Goshen, and after blessing them with the prophetic benediction, went to his fathers in

<sup>1</sup> Hence the tower of Edar, "*the watchtower of the flocks*," has been supposed to have been in the pasture land near Bethlehem where the an-

gels revealed the Birth of Jesus to the shepherds, "*keeping watch over their flocks by night.*"

peace at the age of one hundred and forty-seven, and was buried with Abraham, Isaac, and Sarah, in the cave of Machpelah at Hebron.

## CHAPTER IV

### **The Migration of the Chosen People to Egypt**

GENESIS, CHAP. XXXVII—L

Date { A.M. 2298  
B.C. 1706

**I**T was part of the original revelation which God had made to Abraham respecting the future of his descendants, "thy seed shall be a stranger in a land that is not theirs and shall serve them" [GEN. xv. 13]. This was fulfilled to some extent already in the case of Jacob, who had served Laban in Padan-aram for twenty years, but it was to be more extensively fulfilled in the case of Jacob's sons and their descendants, who were to be in Egypt for more than two centuries, and who were, for part of that time, to serve the Egyptians in a very oppressive state of actual bondage. The last fourteen chapters of the Book of Genesis are occupied with the narrative of the events which led, in the close of Jacob's life, to this sojourn of himself and his descendants in Egypt. These events are closely associated throughout with the personal history of Joseph (the youngest son but one of Jacob, and the eldest son of his best beloved wife Rachel), who passed into Egypt as a slave of seventeen about twenty-two years before the migration of the remainder of the family; and was found by them at the end of that time in the office of chief-ruler under Pharaoh.

Joseph was sold into bondage through the jealousy of some of his brethren, especially of Dan, Naphtali, Gad and Asher, the sons of Bilhah and Zilpah, of whom it is said that "he had brought unto his father their evil report." This jealousy had been excited by the love which Jacob had shewn towards him as the son of his old age; and

making for him an honourable garment as his heir, "a coat of many colours."<sup>1</sup> It became bitter hatred when Joseph told to his brethren two mystical dreams in which he had seen his father and mother and all his eleven brethren making obeisance to him as their superior [GEN. xxxvii. 1-11].

While the minds of his brethren were in this state, Joseph was sent from Hebron to Shechem by his father, to see how they fared, and to bring him word again. They had been feeding the flocks at Jacob's northern pasture land, but from thence Joseph had to follow them twelve miles further north to *Dothan*, not far from Nazareth, in the plain of Esdraelon. As soon, however, as his brethren saw the young "dreamer" coming, several of them conspired to slay him, to cast him into some pit, and to say that a wild beast had devoured him. So they hoped to escape the fulfilment of the dream that he should have dominion over them [GEN. xxxvii. 8, 20]. Reuben, Jacob's eldest son (whose birth-right had been transferred to Joseph), nobly interposed to dissuade his brothers from taking Joseph's life, and prevailed on them to let him down into a dry well, his intention being to "rid him out of their hands, to deliver him to his father again." In spite of Joseph's "anguish of soul and beseeching tears" [GEN. xlii. 21] at this prospect of a miserable death by starvation, his brethren let him down by a rope through the narrow neck of the rock-hewn cistern, leaving him buried alive in a place many yards below the surface of the ground, from which escape without help was impossible.<sup>2</sup> While, however, they sat eating bread near the

<sup>1</sup> Such a tunic probably as that in which the Holy Child Jesus is represented in Holman Hunt's picture of "The finding in the Temple."

<sup>2</sup> This story is remarkably illustrated by Lieutenant Anderson's narrative of his own experience when exploring Jacob's well at Shechem in the year 1867. "Some men were set to work to clear out the mouth of the well, which was being rapidly covered up. A chamber had been excavated to the depth of 10 feet, and in the floor of the chamber was the mouth of the well, like the mouth of a bottle, and just wide enough to admit a man's body. We lowered a candle down the well and found

the air perfectly good, and after the usual amount of noise and talking among the workmen and idlers, I was lashed with a good rope round the waist and a loop for my feet, and lowered through the mouth of the well by some trusty Arabs directed by my friend Mr. Falcher, the Protestant missionary. The sensation was novel and disagreeable. The numerous knots in the rope continued to tighten and creak, and after having passed through the narrow mouth I found myself suspended in a cylindrical chamber, in shape and proportion not unlike that of the barrel of a gun. The twisting of the rope caused me to revolve as

well's mouth a caravan of Midianite and Ishmaelite merchants came by on the road from Gilead to Egypt, whither they were carrying spicery, balm and myrrh, such as were used in large quantities by the Egyptians for embalming their dead. Then it occurred to Judah, another of Leah's sons, to save Joseph's life by selling him as a slave. So by the same painful process with which he had been let down, he was hauled up again from the bottom of the deep well, and handed over to the Midianite merchants (bruised and bleeding in his agony like Him of Whom he was a type) for the price of a slave, twenty pieces of silver. With them he went down to Egypt [A.M. 2276 or B.C. 1728], to be sold again in the slave market of Memphis; while his brethren stained his coat of many colours with the blood of a kid, and carrying it to Jacob, led him to believe that the lad had been killed by a wild beast [GEN. xxxvii. 21-35]; thus heaping to him sorrow upon sorrow after his loss of Rachel.<sup>1</sup>

On Joseph's arrival in Egypt he was bought of the Ishmaelite merchants by "Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian," the Pharaoh of that day being probably Apophis, one of the later shepherd kings, a foreign race. Joseph quickly rose in the favour of his master, "who saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand;" and in the end he was made overseer of Potiphar's household, and steward of all his property. The blessing of the chosen race rested on the young captive, and likewise

I was being lowered, which produced giddiness, and there was the additional unpleasantness of vibrating from side to side, and touching the sides of the well. I suddenly heard the people from the top shouting to tell me that I had reached the bottom, so when I began to move I found myself lying on my back at the bottom of the well; looking up at the mouth the opening seemed like a star. It was fortunate that I had been securely lashed to the rope, as I had fainted during the operation of lowering. The well is 75 feet deep, 7 feet 6 inches diameter, and is lined throughout with rough masonry, as it is dug in alluvial soil. The bottom of the well was perfectly dry at this time of the year (the month of May), and covered with loose

stones. . . . I was drawn up without mishap, but was bumped about sadly from side to side in consequence of the Arabs pulling me up by jerks, and at the same time the rope and its burden revolved. My kind friend and host the German missionary was glad to see me up again, and remarked, 'Now I had fear for you, lest the rope did break.' [*Recovery of Jerusalem*, p. 465.]

<sup>1</sup> The thirty-eighth chapter of Genesis contains a narrative (unsuitable for ordinary reading) which seems to come in strangely in the midst of Joseph's history. But the sole object of this narrative is to shew the parentage of Pharez, whose name appears in the genealogies as an ancestor of our Blessed Lord [Matt. i. 3].

its trial of faith and its affliction. "The Lord blessed the Egyptian's house for Joseph's sake, and the blessing of the Lord was upon all that he had in the house and in the field" [GEN. xxxix. 1-5], but "the Word of the Lord also tried him" [PS. cv. 19], and he was shortly deposed from his office and cast into prison through the shamelessness and falsehood of Potiphar's wife [GEN. xxxix. 17-20]. Here he became in his suffering innocence a type of One greater than himself, his "feet were hurt with fetters: he was laid in iron," the iron not only hurting his limbs but entering into his soul [PS. cv. 18], because they brought to his charge things that he knew not. But when the trial of his faith had been accomplished, the Lord proved that He was still with his servant and "shewing him mercy." And giving him favour in the sight of the keeper of the prison as He had done in that of Potiphar, Joseph was placed over the prison as entirely as he had been over his master's household, "the keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did the Lord made it prosper" [GEN. xxxix. 21-23].

Joseph shortly had for fellow-prisoners the two chiefs of the cup-bearers and of the cooks of Pharaoh's household; and they were put into his charge by the captain of the guard—perhaps the very Potiphar who had placed him there, and whose confidence in his integrity had been revived by his conduct in prison. The two officers of Pharaoh soon found, as others did, that God was with Joseph. Each of them dreamed a dream connected with his calling,—the one of a vine with three branches, whose grapes he pressed into Pharaoh's cup—the other, of three baskets of "baked meats" upon his head, which birds of prey devoured. When Joseph saw them sad, because they were unable to interpret the meaning of their dreams, he said, "Do not interpretations belong to God?" and he interpreted the vision of the vine as a sign of the chief butler's deliverance in three days, and that of the basket of baked meats as a sign of the chief baker's execution in the same time [GEN. xl. 13, 19]: both of which events came to pass as he had said.

The young prisoner had entreated the chief butler to show him kindness on his deliverance by petitioning Pharaoh to take him out of prison, as a Hebrew stranger, and as one who had committed no crime. "Yet did not the

chief butler remember Joseph, but forgot him" [GEN. xl. 14, 15, 23].

At the end of that time, *when Joseph was thirty years of age*, and had been in prison for several, at least, of the twelve years which he had spent in Egypt, a twice-dreamed dream of Pharaoh's, which all the magicians of Egypt could not interpret, brought the chief butler's fault in forgetting Joseph to his mind, and he informed the king of the Hebrew slave's marvellously true interpretation of his own and the chief baker's dream. Then Joseph was taken hastily out of prison, and after being ceremonially prepared for the royal presence by the shaving of his whole body and a change of raiment, he was taken in before Pharaoh. Once more God inspired him to interpret the dream, in which seven lean kine coming up out of the Nile had devoured seven fat kine, and seven thin and blasted ears of corn had devoured seven full and good ears that grew upon a single stalk [*Triticum compositum*]. The dream was one : the seven good kine and the seven good ears of corn symbolized seven years of plenty and abundance, while the seven thin and ill-favoured kine, and the seven empty ears, blasted with the east wind, symbolized seven years of famine, when both cattle and corn should be extremely scarce. The severity of the latter years was to be so great that the plenty of the seven years of abundance should be forgotten, and should not be known in the land [GEN. xli. 1-32].

This inspired interpretation of Pharaoh's dream was followed by some wise advice, the promptitude of which, and its association with the preceding words of Joseph, lead to the conclusion that it also was inspired. He suggested to the king to choose "a man discreet and wise, and set him over the land of Egypt," and to appoint officers under him, whose duty it should be to take up the fifth part of the land, and to lay up great stores of corn in public granaries, "under the hand of Pharaoh," during the seven plenteous years, against the seven years of famine. This advice seemed so wise in the eyes of Pharaoh and his councillors, that the king said to them, "Can we find such an one as this is, a man in whom the Spirit of God is?" and to Joseph, "Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art : thou shalt be over my house, and according to thy word shall all my people be ruled : only in

the throne will I be greater than thou." Thus elevated to the second place in the kingdom [A.M. 2289, *or* B.C. 1715], and having even royal honours paid to him, running footmen going before his chariot and crying "Bow the knee," Joseph's own dream of thirteen years before was already in course of fulfilment.

Joseph now received an Egyptian name from Pharaoh,<sup>1</sup> that of *Zaphnath-paaneah*, the "feeder of the living," and he was also married to an Egyptian wife, *Asenath*, the daughter of Potipherah,<sup>2</sup> priest or prince of On, that is of Heliopolis, the city of Ra [*i.e.* the sun], and ecclesiastical metropolis of Egypt. Before the years of famine set in Asenath had borne him two sons, Manasseh [*i.e.* "forgetting"], and Ephraim [*i.e.* "fruitful"], to whom he gave these symbolical names in his native language, because God had made him forget his toil and all his father's house, and had caused him to be fruitful in the land of his affliction [GEN. xli. 37-52].

The policy indicated in the inspired words of Joseph was exactly carried out under his direction. When, therefore, the seven years of famine came, extending to all other lands as well as to Egypt [B.C. 1708-1701], the royal granaries saved the people from starvation, and there was still sufficient for exportation to other starving countries [GEN. xli. 55, 57]. So great had been the abundant harvest of the seven years of plenty, during which "the land brought forth by handfuls," and so prudent had been the foresight of Pharaoh's viceroy. He also made use of the advantage gained by his foresight for the purpose of establishing the authority of the state on a new and firmer basis. During the years of the famine he received all the money, cattle, and lands of the Egyptians in payment for corn and bread, and at the end of the time he restored their possessions to them as vassals of the crown, and subject to an annual land-tax of one-fifth of the produce, for public use [GEN. xlvii. 13-26].

The famine which was so grievous in the arable valley of the Nile was likely to be far more so in the pasture highlands of Canaan. Very early, therefore,—perhaps in the first year of the famine,—Jacob sent ten of his sons

<sup>1</sup> As Daniel received that of Belteshazzar from the king of Babylon.

<sup>2</sup> The names of Potiphar and Potipherah are undoubtedly the names of two distinct persons, the one the

servant of Pharaoh, the other of Ra. "Asenath" is thought to be "the servant of Neith," an Egyptian goddess.

to Egypt, hearing that corn was to be bought there; but "Benjamin, Joseph's brother, Jacob sent not with his brethren, for he said, Lest peradventure mischief befall him" [GEN. xlii. 1-4]. Then was fulfilled, as far as these ten were concerned, the prophecy of Joseph's dream. They were brought before him, as all others from foreign lands were, to present their request for corn, and they "bowed down themselves before him, with their faces to the earth" [GEN. xxxvii. 7, xlii. 6]. Joseph knew them, but he drew from them their family story by accusing them of being spies; and when they mentioned their youngest brother, he seems to have suspected them of some similar foul play towards Rachel's remaining son to that which they had shewn towards himself. He therefore bade them send one of their number to Canaan for this brother, while the remaining nine were kept in prison; but after three days he agreed that Simeon should remain as a hostage, and that the rest should return home with corn for their families, bringing back their youngest brother afterwards as a proof that they were "true men." In a moment the recollection of Joseph came into their minds, though they did not recognize him since he sat before them in state and high authority and spoke to them in the Egyptian language. "We are verily guilty concerning our brother," they said, as they remembered what had happened more than twenty years before, "in that we saw the anguish of his soul when he besought us and we would not hear; therefore is this distress come upon us. And Reuben answered and said, Spake I not unto you, saying, Do not sin against the child, and ye would not hear? therefore, behold, his blood is required" [GEN. xlii. 7-22].

As the nine sons of Israel were returning home supplied with corn they discovered, while feeding their asses at a caravansarai on the road, that one of them had his money returned to him in his sack's mouth; and on arriving at Hebron, "it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack." Fear came upon all, and the pent-up sorrow of Jacob burst out in the plaintive cry, "Me ye have bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me" [GEN. xlii. 25-36]. And Jacob refused for a long time—a time long enough for them to have gone to

Egypt and back again—to permit them to take Benjamin, though they dared not to go to Egypt again without him [GEN. xlii. 37—xliii. 1-10].

At length the famine pressed upon them again so severely that Jacob consented to their departure accompanied by Benjamin. Sad were his parting words: "God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved." And he bade them carry to the ruler of Egypt, to conciliate him, a present of balm, honey, spices, myrrh, pistachio nuts, and almonds, as well as the untouched money of the former journey, and enough to pay for the fresh supply of corn [GEN. xliii. 8-14]. Thus provided, they journeyed across the Egyptian desert once more, and stood before Joseph. And when he saw that they had kept faith with him, he bade his steward prepare a feast for them in his house. As they were led there, not knowing of this order, they supposed that they were all about to be cast into prison on account of the returned money, and explained to the steward that they had brought it back untouched, and knew not how it came into their sacks. "Peace be to you," said the steward, "and fear not; your God, and the God of your father, hath given you treasure in your sacks; I had your money. And he brought Simeon out to them."

Not even at the feast, however, did Joseph reveal himself to his brethren. As they bowed themselves again before him, "and made obeisance," he asked them of their welfare; and their father, the old man of whom they had spoken, was he yet alive? But when he saw "his brother Benjamin, his mother's son," his heart began to overflow, and with a "God be gracious to thee, my son," he "made haste" and "sought where to weep, and entered into his chamber, and wept there." Coming to himself, "he washed his face, and went out and refrained himself," and commanded that the feast should begin, having made such exact arrangements as to the order in which his brethren sat and were served, "the first-born according to his birthright, and the youngest according to his youth," that "the men marvelled one at another. Thus they drank and were merry with him, and when the morning was light they were sent away" [GEN. xliii. 15-34].

But another trial was in store for them, to see whether they were "true men" to their father and to their youngest brother. Before they had gone far on their journey, the steward of Joseph's house overtook them, and, with reproachful words, charged them with the theft of his master's silver drinking cup, "whereby indeed," he added, —but probably this was only his own superstitious fancy, —"he divineth." It seemed to them that they were perfectly clear from such a charge, and earnestly denying his accusation, they agreed with the steward that if the cup was found in the possession of any one of them he should die, and the rest should become Joseph's slaves. From the eldest in order to the youngest their sacks were opened, and "the cup was found in Benjamin's sack," where it had been secreted by the order of Joseph. "Then they rent their clothes, and laded every man his ass, and returned to the city," once more to fall down as suppliants for their very lives before the brother whom they had so despised.

Judah was their spokesman: How could they speak? What explanation could they offer? "God hath found out the iniquity of thy servants: behold we are my lord's servants, both we and he also with whom the cup was found." A little further test of their truth was required by Joseph: he would not enslave them all, but would take only Benjamin, the seeming culprit. Then Judah, who twenty years before had pleaded for the life of Joseph himself, told the story of their departure from Canaan, of the sorrowing old man left behind, of his lasting grief for the one lost son of Rachel, of the fatal stroke that the loss of the other would give him, and of his own pledge for Benjamin's safety. "Now, therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord, and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father" [GEN. xlv. 1-34].

This noble conduct shewed Joseph that his brethren were now indeed "true men" to their father and their brother; and having, even with much pain to himself, carried the proof of their repentance and faithfulness to this point, he now revealed himself to their astonished ears: "I am Joseph; doth my father yet live?" And though he had sent all the Egyptians out of the chamber,

they heard him weeping aloud, in the outburst of his deep emotion. Then he told them, in the way in which he always referred every event to God, that his exile in Egypt was not so much their doing as a providential act of God; using the prophetic words—"God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." To carry out this providential purpose he bade them return to Canaan, and hasten their father down to Egypt with all that belonged to him, that during the five remaining years of famine they might dwell in the land of Goshen.

As soon as it was known in Pharaoh's house that Joseph's brethren were come, "it pleased Pharaoh well, and his servants;" and at the king's order the eleven sons of Jacob were sent back to their father with waggons and abundant presents of provision, money, and raiment; a strict command being also laid upon them to bring their father and all their families immediately, the hospitable words being added, "regard not your stuff; for the good of all the land of Egypt is yours."

When Jacob heard the good news that his sons brought him, "his heart fainted, for he believed them not;" but soon his "spirit revived, and Israel said, it is enough; Joseph my son is yet alive: I will go and see him before I die" [GEN. xlv. 1-28]. Without further delay, therefore, he took his journey southward with all that he had; and when he came to the now ancient dwelling-place of Abraham and Isaac at Beer-sheba, he halted that he might offer sacrifices "to the God of his father Isaac" before again, and for the last time, taking leave of the promised land. The same night God confirmed His covenant with the patriarch. He "spake with Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And He said, I am God, the God of thy father: fear not to go down into Egypt: for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again, and Joseph shall put his hand upon thine eyes" [GEN. xlv. 1-4]. This last prediction was fulfilled personally to Jacob when Joseph closed his father's eyes seventeen years afterwards, and brought him back to lie with Abraham in the cave of Machpelah.

*The descent of Jacob into Egypt* took place [A.M. 2298 or B.C. 1706] when the patriarch was 130 years old, ten

years after the death of Isaac, 215 years after the call of Abraham, and 215 years before the Exodus. It was a migration of the whole existing race of Israel, amounting to about seventy persons, the direct descendants of Jacob, with their wives and their dependants.<sup>1</sup> But Jacob appears to have been much impoverished by the famine, and the small caravan travelling in borrowed waggons, offers a strong contrast to the "two bands" with which he entered Canaan on his return from Padan-aram; or to the vast herds of cattle belonging to him and Esau, which were so great that "the land could not bear them," and Esau "went from the face of his brother Jacob" to dwell at Seir.

It was as an old man broken in spirit and prosperity, "a Syrian ready to perish" [DEUT. xxvi. 5], that Jacob went forward to Egypt. He had sent Judah to Joseph, bidding him "direct his face to Goshen" to meet him there, and when the viceroy of Egypt came in his chariot to meet his long-remembered and beloved father, the old man's plaintive cry in the midst of his tears was, "Now let me die, since I have seen thy face, because

<sup>1</sup> There is some difficulty in understanding the catalogue of Jacob's posterity and the numbers annexed to it; the reader's attention is therefore called to the following explanation.

1. In GEN. xli. 8-25, there is a list of all the sons, grandsons, and daughters of Jacob, headed "And these are the names of the children of Israel, which came into Egypt." But this list contains ten sons of Benjamin, who cannot have been born at that time, consistently with the tone of the narrative.

2. In GEN. xli. 27, it is said that "all the souls of the house of Jacob which came into Egypt, were threescore and ten." This number exactly agrees with that in the list, if Jacob himself is included.

3. In GEN. xli. 26, the number of the souls that came with Jacob into Egypt is given as threescore and six, this 66 being divided into those "which came out of Jacob's loins" his children and grandchildren,—and "Jacob's sons' wives." Now, if Jacob, Joseph and his two sons, and Benjamin's ten sons are deducted

from the 70 of the preceding list there remain 56. If to this number we add ten wives, for Jacob's ten sons and two married grandsons, this makes exactly threescore and six. Judah's wife had died some time before, and it is not a far-fetched supposition that the wife of one of his brethren had also died, thus making only eight wives for the sons, and two for Pharez and Beraiah, the grandsons of Jacob. Leah's death is mentioned in GEN. xlix. 31.

4. In DEUT. x. 22, Moses tells the children of Israel "Thy fathers went down into Egypt with threescore and ten persons." This number includes Joseph and his sons, but excludes the ten sons of Benjamin and the wives of all.

5. In ACTS vii. 14, St. Stephen says, "Then sent Joseph and called his father Jacob to him, and all his kindred, threescore and fifteen souls." Here five more in number are mentioned than in the other accounts, St. Stephen quoting from the Septuagint, which adds a son and grandson of Manasseh, and two sons and a grandson of Ephraim.

thou art yet alive"<sup>1</sup> [GEN. xlv. 28-30]. Equally sad is the tone of the answer he gave to Pharaoh's question "How old art thou?" for he said—"The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained to the days of the years of the life of my fathers in the days of their pilgrimage" [GEN. xlvii. 9].

By the policy of Joseph his father and his brethren were settled in the rich pasture land of **Goshen**, which was a tract of country lying between the Delta and Canaan, and identified with the valley (now traversed by part of the Cairo and Suez Railway) between the head of the Red Sea, and that part of the Nile on which the royal city of Memphis (the residence of Joseph) was situated, about five miles south of the modern Cairo. This district was peculiarly suitable for the Israelites, lying between the arable country of the Delta on the one hand, and the desert on the other, and being "the best of the land," used as the grazing ground of the royal flocks and herds [GEN. xlvii. 6, 4]. The strangers were there removed from immediate contact with the Egyptians, who had a national prejudice against shepherds [GEN. xlv. 34], and were yet near to Joseph, according to his promise [GEN. xlv. 10]. The chief city of Goshen was also **On** [afterwards **Hierapolis**], the sacred city where the priests dwelt; and since Joseph's wife was the daughter of one of them named Potipherah, he had doubtless many connections there to befriend his father and his brethren.

Thus God had brought down Jacob to Egypt, "there to make of him a great nation" [GEN. xlv. 3]. And by His guidance "Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded" [GEN. xlvii. 11]: "And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions there, and grew, and multiplied exceedingly" [GEN. xlvii. 27]. This they might well do even in Jacob's lifetime; for the famine ended five years after their settlement in Goshen, and he lived among them for twelve years longer, spending seventeen years there altogether. For more than half a century after Jacob's death Joseph was still living to protect them, and thus the human ele-

<sup>1</sup> In the Septuagint this meeting is said to have taken place at **Heroöpolis**, the modern **Suez**.

ments of success and prosperity seconded that divine providence which was working out their destiny.

Seventeen years of such prosperity were doubtless a great solace to the aged patriarch at the end of the "few and evil days of his pilgrimage." And when those years were drawing to a close, he being then 147 years old, "the time drew near that Israel must die," so he sent for his son Joseph that he might give his blessing to him, and to his sons Manasseh and Ephraim, among his brethren.<sup>1</sup> Looking forward into a far distant futurity with the prophetic gaze that had been vouchsafed to Abraham and Isaac, and was afterwards given to Moses, the dying *Jacob blessed his sons* as those from whom a great and prosperous nation of many tribes was to spring. "Royalty is given to Judah, fruitfulness to Joseph, and fierce bravery to Benjamin: the curse of unstable weakness rests on Rueben, and that of cruelty, only too strong and relentless, on Simeon and Levi. But what is of far greater moment, is the progress of the higher revelation. 'The blessing of all the families of the earth,' now concentrates in a person whose descent, whose name, and (though vaguely) the time of whose coming, is fixed."<sup>2</sup> For the blessing of Judah contains the words, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto Him shall the gathering of the people be" [GEN. xlix. 10]. Through nearly seventeen centuries the patriarchal prophet thus looked forward to the coming of "the Peace-maker," the Messiah promised to the world from the time of the Fall, Him in Whom the true "rest" was to be found after all the varying days of Israel's national pilgrimage.<sup>3</sup> When Jacob had ended the words of his blessing, and the commandments which he had to give to his sons, "he gathered up his feet into the bed, and yielded up the ghost, and was gathered

<sup>1</sup> When beginning his benediction of Joseph's sons, the aged Patriarch invokes the Blessed Trinity, "The God before whom my fathers Abraham and Isaac did walk: the God which fed me all my life long unto this day: the Angel which redeemed me from all evil." For the "Angel" undoubtedly refers to Him with Whom Jacob had wrestled at Peniel, and of Whom he said "I have seen God face to face" [GEN. xxxii. 30]. His invocation is one of the

many foreshadowings of a truth that was completely revealed only by the Incarnation of God the Son. He also made the sign of the Cross with his crossed arms.

<sup>2</sup> Barry's *Introd. to the Old Testament*, p. 177.

<sup>3</sup> Our Lord was derived from the royal race of Judah, being a descendant of David. The prophecy respecting the "sceptre" was also fulfilled after the captivity, by the absorption of all the tribes into Judah.

unto his people;" God thus early revealing the truth that "He is not the God of the dead but of the living," who are "gathered" together for a new life in the unseen world [A.M. 2315 *or* B.C. 1689]. Then, after seventy days' mourning, which seems to have partaken of a national character among the Egyptians [GEN. i. 3], Joseph carried Jacob to his burial-place at Machpelah in Canaan. Accompanied by "all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt;" by "all the house of Joseph, and his brethren and his father's house," he bore the embalmed body of Jacob along the route which was afterwards to be followed by his descendants on their final departure from Egypt. "There went up with him both chariots and horsemen: and it was a very great company" [GEN. i. 9]; and the seven days mourning at "the floor of Atad" beyond Jordan was so memorable an event to the Canaanites, that they gave the place a new name on account of it,—Abel-mizraim, the "mourning of the Egyptians." So ended the career of the last of those three great patriarchs to whom the promise was given individually, and by direct communication from God.

After the death of Jacob the headship of the family descended to Joseph, to whom the birthright of the first-born had been transferred from Reuben: for "Judah prevailed above his brethren, and of him came the prince, but the birthright was Joseph's" [1 CHRON. v. 1, 2]. But the particular history of Joseph is not narrated in any detail after his father's death, the only record respecting him being that he died at the age of 110 [A.M. 2369 *or* B.C. 1635], having lived to see his descendants of the fourth generation. His death took place just 65 years before the birth of Moses, and 145 years before the Exodus: and his dying words were those of prophecy, "God will surely visit you, and ye shall carry up my bones from hence" [GEN. i. 25]. The prophecy was fulfilled, and the implied injunction was obeyed, the body of Joseph being carried to the Promised Land by the Israelites when they took possession of it, and entombed near to Jacob's Well, just outside the town of Shechem.

Henceforth the history of the chosen family of Abraham becomes the history of the nation of Israel.

# BOOK III

## THE FORMATION OF THE ISRAELITES INTO A NATION

A.M. 2298-2553

B.C. 1706-1451

## THE BOOKS OF EXODUS, LEVITICUS, NUMBERS, AND DEUTERONOMY.

**EXODUS.**—The second book of the Law or Pentateuch is named from the Greek word *Exodos*, which means “a going out,” the whole book being closely associated with the departure of the Israelites from Egypt. The Hebrew name of the book “these are the names,” has no special significance.

**LEVITICUS.**—This book has its name from the Greek word *Leviticon*, which means the Levitical Book, or the book containing the laws by which the ministrations of the sacerdotal tribe of Levi were to be regulated. The Hebrews named the book simply by the first word “called,” but in later times the Jews have named it “The Law of the Priests,” and “The Law of the Offerings.”

These laws were delivered by God to Moses during the first months after the dedication of the Tabernacle, at the beginning of the second year from the departure of the Israelites out of Egypt. To this month, therefore, the whole of the Book of Leviticus belongs.

**NUMBERS.**—The fourth book of the Pentateuch is so called because a very important part of it is the Census of the children of Israel, taken by Moses at the beginning and the end of their sojournings in the Wilderness. The first of these numberings took place immediately after the conclusion of the delivery of the Law—in the beginning, that is, of the second month of the same year; the second, thirty-eight years afterwards, when all the adults who had been numbered previously were dead, except Moses, Caleb, and Joshua. The book of Numbers thus contains a general record made by Moses of what took place during the wanderings in the wilderness: but a large portion of the time is unnoticed.

All these three books were written by Moses, or under his direction and guidance.

## CHAPTER I

### **The Israelites in Egypt**

#### EXODUS, CHAP. I—II

Date { A.M. 2298—2513  
B.C. 1706—1491

THE sojourn of the children of Israel in Egypt lasted for 215 years, but their history during that time is passed over in a very few words by Holy Scripture. Yet we may gather some particulars from thence and from Egyptian records which give us some illustrations of their national life there.

1. *The growth of the nation* is shewn with remarkable clearness. The district in which Joseph had placed his brethren was probably a thinly inhabited one, capable of receiving a much larger population than that of the priests who occupied the sacred city on its western border, and the herdsmen and shepherds who tended the king's cattle and flocks. It was indeed necessary that such should be the case, for even during Jacob's last years it is said that his descendants "grew, and multiplied exceedingly" [GEN. xlvii. 27]: while the next Scripture record of them is that they "were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them;" the Pharaoh of some sixty or eighty years after Joseph's death even saying "the people of the children of Israel are more and mightier than we" [EXOD. i. 7, 9]. At a later date the same statement is made in the formula provided for the priest to use at the offering of the first-fruits, "And thou shalt speak and say before the Lord thy God, a Syrian ready to perish was my father, and he went down into Egypt and sojourned there with a few, and became there a nation, great, mighty, and populous: and the Egyptians

evil entreated us . . . " [DEUT. xxvi. 5, 6]. Such a gain, was the tradition of the Psalmist, confirmed by Divine Inspiration, "Israel also came into Egypt, and Jacob sojourned in the land of Ham, and He increased His people greatly; and made them stronger than their enemies" [PSALM cv. 24]. This rapid increase of the children of Israel was a conspicuous feature in their history, so that it is mentioned of one family as an exception, "but his brethren had not many children, neither did all their family multiply, like unto the children of Judah" [1 CHRON. iv. 27]. It must therefore be considered as in some degree miraculous, or under a special blessing of God, that Jacob's posterity became so numerous in Goshen: spreading abroad beyond their original habitation into the almost unoccupied pastures of that fertile region, until they "filled the land." The God of Jacob had fulfilled His promise, "fear not to go down into Egypt; for I will there make thee a great nation" [GEN. xlii. 3]. In two centuries the little company of seventy souls had increased to a nation numbering about two millions.

2. *The occupations of the Israelites* are traceable. So large a nation could hardly subsist entirely as shepherds: nor was it likely that they would be entirely dependent on the Egyptians for agricultural produce, clothing, and all the necessities or luxuries of life that require skilled labour for their production. Accordingly we find incidental evidence that there were *gardeners* among the Israelites while they lived in Egypt, cultivators of cucumbers, melons, leeks, onions, and garlic. Also that they were used to a diet of fish, which would require *fishermen*, as well as of flesh, such as their flocks and herds would produce [NUMB. xi. 5]. There were also *potters* among them, as it appears, at this "ancient" time [1 CHRON. iv. 23], with other "craftsmen," and "those that wrought fine linen" [1 CHRON. iv. 14, 21], such skilful craftsmen indeed that even with the imperfect and rough and ready appliances procurable in the wilderness of Sinai there were *metal founders* able to melt the golden ear-rings brought out of Egypt and cast the molten gold into the form of a calf, and *engravers* who afterwards "fashioned it with a graving tool," no slight proof of mechanical science and artistic skill [EXOD. xxxii. 2-4]. The elaborate work of the tabernacle also, which was set up complete within little more

than a year from the crossing of the Red Sea, required most skilful *carpenters* and *wood-carvers* for the timber framework; *smiths* for the sockets and bolts by which the timbers and boards were held together; *goldsmiths* and *silversmiths* for making and ornamenting the various altars, vessels, lamps, trumpets, and candlesticks used in it; "women that were wise-hearted" *spinners* of blue, purple, and scarlet, with the more common-place materials for fine linen and goat's-hair cloth; *weavers* of these materials into fabric for robes and hangings, and *embroiderers* to ornament it; and lastly, *gem-engravers* and *setters* who could work in onyx and other precious stones, such as were used for the high-priest's breast-plate and mitre [EXOD. xxxi. 2-11, xxxv. 25—xxxvi. 4, &c. &c.]. It was impossible for all these various callings to have been practised successfully except by men who had served a long apprenticeship to them, unless by miracle; but although God inspired Bezaleel and Aholiab with wisdom, understanding, and knowledge [EXOD. xxxi. 2, xxxv. 30] for *devising*, *superintending*, and *instructing*, there is no reason to think that the hands of the artificers who wrought under them were miraculously guided in their work. The "wise men, who wrought all the work of the sanctuary" [EXOD. xxxvi. 4] had doubtless, therefore, followed their several occupations while they dwelt in Goshen, and thus a large proportion of the Hebrew population would be trained to artistic and mechanical pursuits as well as to their original calling of shepherds: such being probably one of the purposes for which they were so long kept in contact with so highly cultivated and skilful a people as the Egyptians.

The Israelites in Egypt are by no means therefore to be regarded as a half-wild, uncultivated, skillless tribe, such as might be compared to the Bedouins of recent times, but as an intelligent race subjected to the influences of the highest civilization then known, and educated to such a high degree as would make them well-fitted to establish in Canaan a nation in no way inferior to the Egyptians on their southern or the Assyrians on their eastern border.

3. *The separate nationality* of the children of Israel was evidently maintained during all the two centuries of their sojourn. That they married Egyptian wives is extremely probable, as Joseph himself had done so; but this did

not cause them to be in any degree absorbed into the Egyptian nation, and at the end of the time they are spoken of by Pharaoh as quite a distinct race—"the people of the children of Israel" [EXOD. i. 9]. They seem also to have had some degree of self-government, probably under *the heads of the tribes*—"the heads of their fathers' houses" [EXOD. vi. 14]—each tribe having adopted for itself the patriarchal system which had been followed from the days of Abraham to those of Jacob and Joseph. There were also "*elders*," who formed a representative body for the whole people. These are spoken of by God when giving His instructions to Moses at the burning bush [EXOD. iii. 18], and were gathered together by Moses and Aaron to receive the communication of their coming deliverance [EXOD. iv. 29]. Perhaps also the "officers of the children of Israel" [EXOD. v. 15, 19] are another distinct class of representatives and rulers; and a *military organization* is apparent in God's direction that they are to leave Egypt "by their armies," as it is afterwards said that they did [EXOD. vi. 26, xii. 51]. There is no evidence on the subject of their religious customs, and we may therefore reasonably conclude that they were those of the patriarchal system, though it is sufficiently plain that many had learned the lesson of idolatry from the superstitious Egyptians. "Your fathers," said Joshua, "worshipped other gods in Egypt" [JOSH. xxiv. 14].

From these scattered and incidental indications we may thus form an idea of what the condition and habits of the Israelites were during the time of their sojourn in Egypt: and we can see that they were those of a people among whom the elements of national greatness were being gradually developed by the circumstances of their position.

**The oppression and bondage of the Israelites in Egypt** did not begin until the time of their sojourn there was more than half over. "Joseph died, and all his brethren, and all that generation," the death of Levi, sixteen years after that of Joseph, marking perhaps the end of "that generation," and occurring about half a century before the birth of Moses. Then, but probably not long before the birth of Moses, "there arose up a new king over Egypt, which knew not Joseph" [EXOD. i. 8]. This Pharaoh appears to have been Sesostris, that is, *Rameses II.*, of Assyrian blood, who had conquered and expelled the

"Hyksos," or "Shepherd kings" of Egypt. Hence the prophet Isaiah writes, "For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause" [ISA. lii. 4]. The Assyrian king of Egypt thus speaks to "*his* people," and not to the Egyptians,—to those who came with him from the east and who were among his supporters in Egypt,—when he uses the remarkable words, "Behold the people of the children of Israel are more and mightier than we," and he speaks with the fear before his eyes of another *shepherd* invasion which should drive him from the throne he had acquired. Hence the policy of the oppression which he began, taking them away from their homes to forced labour (as with the modern "Fellahs"), and setting taskmasters over them to afflict them with their burdens, that they might not multiply, or grow strong enough to be dangerous to him in time of war [EXOD. i. 9, 11].

Under this oppression the Israelites built for Pharaoh treasure cities, Pithom and Raamses, perhaps for storing corn. It was found that the more they were afflicted the more they multiplied and grew, and yet their forced labour was rendered still more severe, "the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour" [EXOD. i. 12-14]. This not being enough for his purpose, Pharaoh resorted to the abominable crime of compulsory infanticide, ordering that every son born to the Hebrew mothers should be at once put to death by the midwives. His orders being disobeyed by the Hebrew women, the people still "multiplied and waxed very mighty;" and on finding that the children were not destroyed by the midwives, "Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive" [EXOD. i. 22].

*The birth of Moses*, the deliverer, took place just at this terrible crisis<sup>1</sup> in the national history of the Israelites

<sup>1</sup> Aaron was three years older than Moses [EXOD. vii. 7; NUMB. xxxiii. 39]. The order for the destruction of the Hebrew children was there-

fore issued some time during the three years between the birth of Aaron and the birth of Moses.

[A.M. 2433 or B.C. 1571], though their deliverance under his leadership did not occur until eighty years afterwards. The parents of Moses were **Amram** and **Jochebed**, descendants of Levi. They had already two children, a daughter named **Miriam** [Mary] and a son named Aaron, the latter having been born before the cruel edict of Pharaoh had been issued, and having thus escaped destruction. Moses was however subject to the operation of the edict, and although his mother hid him for three months because she saw that he was a goodly child,<sup>1</sup> and her heart yearned with love towards him, the danger of discovery and of instant death to the child was so great that she was at last obliged to resolve to part with him. With loving ingenuity and hope, and perhaps with strong faith, "she took for him an ark of bulrushes," a covered basket, or "coffer" of wicker work, and making it water-tight by smearing it with pitch and bitumen, put the child therein, and laid it among the papyrus reeds that grew on the banks of the Nile; Miriam standing "afar off to wit what would be done to him." Then the king's daughter (called *Thermuthis* by Jewish tradition) came down to bathe in the river, and seeing the ark among the reeds sent her maid to fetch it. As soon as it was opened, and she saw within one of the Hebrew children, its little wail of loneliness touched her heart, and Miriam being ready at hand suggested that she should be allowed to call one of the Hebrew women who might nurse the child for the princess. "And Pharaoh's daughter said, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages," little thinking as she said so that the mother's full wages were already in her arms [EXOD. ii. 1-9].

For the next forty years we hear nothing more of Moses in the book of Exodus, but that after his early infancy he was formally adopted by the daughter of Pharaoh, who called him by the name which he always afterwards bore, "Because," said she, "I drew him out of the water," the name being compounded of two Egyptian words, **Mo**, *water*, and **Ushe**, *saved*<sup>2</sup> [EXOD. ii. 10]. But the narra-

<sup>1</sup> St. Stephen calls him a child "fair to God" [ACTS vii. 20, *καλὸς τῷ Θεῷ*] an expression used again in HEB. xi. 23, but not used of any one else in the Bible.

<sup>2</sup> The original Jewish name of Moses is said by St. Clement of Alexandria to have been *Joachim* [Clem. Alex. *Strom.* i.].

tive of St. Stephen declares that Moses was educated "in all the wisdom of the Egyptians, and was mighty in words and in deeds."<sup>1</sup> Jewish tradition said that at three years old he trampled under foot a crown which Pharaoh had playfully put upon his head: and St. Paul declares that "when he was come to years he refused to be called the son of Pharaoh's daughter" [HEB. xi. 24]. As tradition states that she died while Moses was yet a young man it is probable that he then discovered his parentage (at about forty years of age) and returned to his people, being prouder of his Israelitish origin than of his Egyptian adoption; and "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin"—living as an idolater—"for a season; esteeming" even "the reproach of" the expected Messiah and His race "greater riches than the treasures of Egypt, for he had respect unto the recompence of the reward" [HEB. xi. 24-26].

The rigorous servitude of the Israelites continued all through the early life of Moses, not being at all mitigated by his adoption into the family of Pharaoh. It may have been that a place so near the throne was too far off from his enslaved brethren for him to see their affliction; or it may have been that he was not aware till the princess' death of his relationship to them. But "when he was full forty years old, it came into his heart to visit his brethren the children of Israel" [ACTS vii. 23], and "he went out to his brethren, and looked on their burdens" [EXOD. ii. 11] as they laboured in the brickfields under the scourging-rods of their taskmasters. Then an occurrence took place which was an acted parable of his future life and work. "He spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand." It was already revealed to himself that he was to rescue his brethren from their bondage, and by this acted parable "he supposed his brethren would have understood how that God by his hand would deliver them" [ACTS vii. 25]. As it often proved afterwards however, they were blind to

<sup>1</sup> The learning of the ancient Egyptians is being gradually brought to light by the interpretation of hieroglyphic documents in papyrus

books and on stone monuments: and is shewn to have been of a very high character.

the advantages that lay in their way: "they understood not," and when on another occasion he tried to reconcile two of his brethren who "strove together," the one who did the wrong cast in his teeth the previous act, saying—with unconscious prophetic reference to the future—"Who made thee a prince and a judge over us? intendest thou to kill me as thou killedst the Egyptian" [EXOD. ii. 11-14].

This seems to have led to premature disclosure of some plans which Moses had formed, but which were themselves premature, and not directed by God. For "when Pharaoh heard this thing he sought to slay Moses," evidently looking upon him in the light of a dangerous conspirator on behalf of the Israelites, and not as the murderer of the Egyptian taskmaster, for whom the tyrant would not be likely to exact so great a vengeance. Hence, instead of being the immediate deliverer of his oppressed brethren from their bondage, Moses was obliged to leave Egypt and Goshen altogether, to fly "from the face of Pharaoh," into the land of Midian, on the north-eastern border of the Red Sea, where the descendants of Abraham and Keturah fed their flocks on the scanty pasturage of the Arabian desert. Here he was immediately brought face to face with his future wife, as Jacob had been with Rachel. As he sat down by a well, the seven daughters of Reuel, or Jethro, the patriarchal head, or priest-prince, of Midian, came to water their father's flock. "And the shepherds came and drove them away; but Moses stood and helped them, and watered their flock." This characteristic act led to Moses being received as the guest of Jethro, and eventually to his abode with him for forty years, during which time he married Zipporah, one of the maidens he had seen at the well [EXOD. ii. 15-22]. Of the events of his life during the greater part of these forty years nothing is recorded until towards its close, and then God's own time had arrived for the deliverer of Israel to accomplish the work on which his heart was set.<sup>1</sup>

All those forty years the oppression of the Israelites

<sup>1</sup> The Book of *JOB* has probably come down to us through Moses, who is thought to have become acquainted with it, or with the circumstances narrated in it, during his sojourn among the Midianites. It was generally considered, in ancient

days, to be the oldest book in the Holy Bible. Job himself seems to have belonged to patriarchal days, either before the Abrahamic family was separated, or in some branch of Abraham's descendants which preserved the patriarchal faith.

was still going on, first under one Pharaoh, and then under another. They "sighed by reason of the bondage, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac and with Jacob. And God looked upon the children of Israel, and God had respect unto them" [EXOD. ii. 23-25]. It is not unlikely that they had so far lapsed into idolatry that they had almost forgotten the God of their fathers; but suffering at last brought Him to their mind, and although they had already "provoked Him with their counsel and were brought low for their iniquity, nevertheless He regarded their affliction when He heard their cry" [PSA. cvi. 43, 44]. During those forty years also Moses was receiving a second course of discipline by which the prince and the warrior was being trained to "speak face to face with God," and to become the saintly shepherd of His people.

## CHAPTER II

### **The Departure of the Israelites from Egypt**

EXODUS, CHAP. III—XV

Date { A.M. 2513  
B.C. 1491

ON the solemn occasion when God made a covenant with Abraham with sacrifice that He would give him a posterity who should possess the land of Canaan, He predicted that this posterity should be a stranger in a land that was not theirs, and should be afflicted by a nation to whom they would be in bondage: "and also that nation," said the Lord, "whom they shall serve will I judge: and afterward shall they come out with great substance" [GEN. xv. 14]. The fulfilment of this prediction took place in the ten plagues of Egypt, the catastrophe of the Red Sea, and the safe arrival of the Israelites on its eastern bank; and the narrative of its fulfilment occupies thirteen chapters of the Book of Exodus.

*The Call or Mission of Moses*, which took place in the last year of his sojourn in Midian, forms the first part of the narrative.

Twice the time that Jacob had kept the flocks of Laban in Padan-aram, Moses had kept those of his father-in-law Jethro in Midian. And when the fortieth year of his absence from Egypt, and the eightieth of his life had arrived [EXOD. vii. 7], he was with the flock in the southern part of the peninsula of Sinai, which forms the hilly triangle between the two horns of the Red Sea, the Gulfs of Suez and Akabah: and he "came to the mountain of God"—that is to Sinai, "even to Horeb,"—that is to the great pasture plain which stretched out at the western base of the mountain. Here God appeared to him by a manifestation of the "light which no man can approach unto" [1 TIM. vi. 16]. A thorny acacia bush [*Mimosa Nilotica*] burned with fire which did not consume it, and as Moses drew near to examine the strange sight more closely, a Voice was heard calling him by name, bidding him "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," and revealing the Speaker as "the God of Abraham, the God of Isaac, and the God of Jacob" [EXOD. iii. 1-6]. Then, as Moses bowed himself in holy fear to the ground, he heard the voice of God declaring that the cry of the Israelites had come up to Him, that He had seen their affliction, and the oppression which they suffered from the Egyptians, and that He would send Moses to Pharaoh, to bring God's people out of Egypt. But the day in which Moses had been familiar with the royal court was long passed, the Pharaoh whose daughter had adopted him was dead [EXOD. iv. 19], and he was a stranger to his own people themselves; who was he that he should undertake so great a task? Then when God promised the support of His Presence, "Certainly I will be with thee," and gave him a token in the promise that he should lead the people to that very mountain to worship, there came the further question, What shall Moses say is the Name of Him who has sent him on this mission? Upon this God revealed Himself by His incommunicable Name, "I AM THAT I AM:"<sup>1</sup> and thus

<sup>1</sup> This is the sacred Name **JEHOVAH** [EXOD. vi. 3, 6, 7, 8], printed **LORD** in the English Bible, and means "the

Self-existent One." When our Lord proclaimed Himself by It, "Before Abraham was, I AM" [JOHN viii. 58],

was he to say unto the children of Israel, "I AM hath sent me unto you." Moses was then commanded to go in the authority of this Divine Name, and declare his mission before an assembly of the elders of Israel: and with them to appear before Pharaoh, asking permission for the people to go three days' journey into the wilderness that they might sacrifice to the Lord their God: notwithstanding that the petition would prove of no avail until God had stretched out His hand to smite Egypt with wonders which He would do in the midst of it [EXOD. iil. 7-22].

Still in doubt, and not yet knowing the full powers of his commission, Moses remonstrated that the elders would not believe him, or believe that the Lord had appeared to him. Then God gave him the gift of miracles—as to the Apostles when they were "sent" in after ages. His shepherd's crook cast upon the ground became a poisonous serpent,<sup>1</sup> and when taken in his hand became again the branch of a tree: his hand thrust into his bosom became leprous, and thrust in a second time was restored as his other flesh: and if these miracles would not convince the elders, then he was to pour some water of the Nile upon the ground before them, and it would become blood [EXOD. iv. 1-9]. Once more Moses prayed that his mission might be transferred to some one else, for that he was "not eloquent, neither heretofore nor since Thou hast spoken unto Thy servant, but I am slow of speech, and of a slow tongue," and the Lord gave him first the promise of inspiration, and then (as the gift of tongues was bestowed upon the Apostles), the eloquent tongue of Aaron, who was to be to him as a mouth, and he to be to Aaron "instead of God," informing him what he should say [EXOD. iv. 10-17, vi. 28-30].

Thus fully commissioned, Moses returned to Jethro to arrange for his departure, and having parted with his father-in-law in peace, he started forthwith on the road to Egypt, taking his wife and his two sons, and carrying the shepherd's crook, now become the wonder working "rod of God," in his hand. On the road he received a farther commission from God, directing him to work the miracles with which he was empowered before Pharaoh as well as

He made an open declaration of His Deity.

<sup>1</sup> The cobra, or "basilisk," worn

on the crown of the Pharaohs as a symbol of power.

before the elders of Israel, and to deliver to him the remarkable message, "Thus saith the Lord, Israel is My son, even My first-born: and I say unto thee, Let My son go that he may serve Me; and if thou refuse to let him go, behold I will slay thy son, even thy first-born" [EXOD. iv. 22, 23; comp. HOSEA xi. 1]. Thus from the very first God revealed to Moses, and perhaps to Pharaoh, the full extent of the danger which disobedience to His command would involve; and all the plagues that took place before the death of the first-born were a merciful delay of the final woe.<sup>1</sup>

As Moses and his family drew near to Horeb they were met by Aaron, who had received a commandment from God to go into the wilderness to meet his brother. After this meeting Zipporah and her sons were sent back to Midian, and Moses did not see them again until they were brought to the same spot by Jethro, when he returned there at the head of his people [EXOD. xviii. 2-6].

The two brothers now went on their way to Goshen, and gathering together all the elders of the children of Israel, communicated to them the message sent them by God, "and did the signs in the sight of the people," to convince them of the authority with which Moses was endowed. "And the people believed; and when they heard that the Lord had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads, and worshipped" [EXOD. iv. 31].

*The command of God to Pharaoh*<sup>2</sup> was also communicated to him by Moses and Aaron as soon as they could reach Zoan [Tanis]. But the haughty tyrant and idolater scornfully repudiated the authority under which the command was given, "Who is the Lord" [*i.e.* The I AM—Jehovah] "that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go" [EXOD. v. 2]. He also ordered that the forced labour of the Israelites should be made more rigorous, commanding that they should not be supplied with the straw necessary for binding together the Nile mud which was used in place of clay for making

<sup>1</sup> The mysterious transaction which took place "by the way in the inn," seems to be associated with these words. But the language makes it uncertain whether "the Lord . . . sought to kill" Moses, or his son. It seems as if the first-born of Moses was in dan-

ger of being slain as a punishment for some fresh resistance to the mission with which he was entrusted.

<sup>2</sup> This king of Egypt is supposed to have been Merneptah, who succeeded Rameses II.; but there is extreme uncertainty respecting all these early sovereigns of Egypt.

bricks, but that they should go and gather straw for themselves. So the people had to scatter themselves far and wide over the stubblefields of Egypt, plucking up the stubble to use instead of straw:<sup>1</sup> and when the additional labour prevented them from making so many bricks as before, the Hebrew officers of the children of Israel (who were responsible to the Egyptian taskmasters as foremen or gangers are responsible to contractors) were cruelly bastinadoed. They presented their remonstrances to Pharaoh, but his only reply was "Ye are idle, ye are idle, therefore ye say, Let us go and sacrifice to the Lord," and he confirmed his previous cruel and unreasonable orders. It seemed to the oppressed and outraged officers as if Moses was the cause of their additional sufferings, and the bitter complaint which they cast in his teeth sent him with a desponding cry to the Lord, "Lord, wherefore hast Thou so evil entreated this people? Why is it that Thou hast sent me? For since I came to Pharaoh to speak in Thy Name, he hath done evil to this people: neither hast Thou delivered Thy people at all" [EXOD. v. 22, 23].

But God's mill was grinding surely though slowly, and after encouraging Moses with a renewed declaration of His ineffable Name JEHOVAH [EXOD. vi. 3], and a re-statement of His covenant with Israel, He commanded His servant to go again to Pharaoh, and (notwithstanding the hardness of his heart) to work a miracle before the king as a proof of his mission and an answer to the scornful question "Who is the Lord, that I should obey His Voice?" [EXOD. vii. 8, 9.]

This *miracle of warning* preceded the first plague, as it was itself preceded by a message delivered without the evidence of a miracle; every stage of God's summons to Pharaoh developing into a more convincing proof of the Divine Will through the more and more clear display of the Divine Power. The miracle was a repetition of one of those wrought by Moses at Horeb and before the elders of Israel. "Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent."<sup>2</sup> But this by no means convinced the king. He remem-

<sup>1</sup> This shews that the time was just after harvest, that is in April or May. Another harvest was nearly ready when the Exodus took place in April of the following year.

<sup>2</sup> The word previously used for

serpent is "Nahash," which refers to the cobra; here it is "Tannin," which seems to refer to the crocodile, the Egyptian "dragon," which was an object of their worship.

bered his court magicians, with Jannes and Jambres [2 TIM. iii. 8] at their head,—wizards and sorcerers, who either by the power of the Evil One, or by mere conjuring, were able to do things that seemed as wonderful as this. So he sent for them to shew that they could do as much as Aaron had done, and thus that the alleged proof of Moses' mission was nothing so extraordinary. In some way the magicians did contrive to imitate the miracle, "for they cast down every man his rod, and they became serpents:" but the Divine superiority of the miracle was quickly shewn, for "Aaron's rod swallowed up their rods" [EXOD. vii. 8-12]. Yet Pharaoh was not convinced, his "heart was hardened," and he refused to let the people go. The summons and the miracle of warning being thus disregarded, the terrible plagues began, in fulfilment of God's prophecy to Abraham four centuries before, "that nation whom they shall serve will I judge" [GEN. xv. 14].

The ten plagues of Egypt were miraculous in their nature. Some intensified natural circumstances with supernatural force, as when the ordinary swarms of locusts were so multiplied that they became like an overpowering sand-storm of flying and devouring insects—others were supernatural from the beginning, as when the waters were turned into blood; but there are five particulars common to all the plagues which shew that they were miraculous. [1.] Each was exactly predicted, and the prediction exactly agreed with the event. [2.] The plagues came, as it may be said, at the word of command. [3.] They passed away in the same manner. [4.] The intensity of their character was such as to remove them altogether from the class of natural events. [5.] The rapid succession of one upon another was, and has ever since been, without parallel in the non-supernatural experiences of mankind. There are thus ample reasons for believing that the ten plagues were caused by the direct interposition of God, whose power alone could have wrought such "wonders in the field of Zoan."

The first plague was the change of water into blood. This had been foreshadowed at Horeb [EXOD. iv. 9], and may have been effected on the small scale there indicated for the conviction of the elders [EXOD. iv. 30]. But what would thus have been only a miracle wrought as an evidence of mission for the conviction of doubters, was now a miracle wrought for the punishment of un-

believers. As Pharaoh was about to bathe in the sacred Nile, he was met by Moses and Aaron with the same demand, and with the further warning, "In this thou shalt know that I am the Lord," and the plague of blood was predicted if he still disobeyed. The warning had no effect upon the king, and at God's command Moses bade Aaron smite the Nile symbolically with his rod in the sight of Pharaoh. Then as the king stood on the brink of the river surrounded by his servants, he and they beheld the marvellous change by which all its sandy-coloured waters—those of the main stream, and those of its branches and canals—were turned to crimson blood<sup>1</sup> [EXOD. vii. 20]. It was as if the blood of the many little innocents who had been destroyed there was crying out of the river, as the blood of the murdered Abel cried out of the ground.

This plague lasted for seven days, and extended all through Egypt; the several branches of the river, canals, fountains, and reservoirs, water in vessels of wood, and water in vessels of stone, being all alike turned into blood [EXOD. vii. 19]. The fish died, the waters turned putrid, the Egyptians were parched with thirst, and yet Pharaoh's obstinacy would not yield. After "seven days were fulfilled" [EXOD. vii. 25], the plague seems to have been removed, but only through God's mercy, for Pharaoh saw his magicians do something by way of imitation, and nothing would as yet convince him of the infinite power of the God of Israel, and the impotency of his Egyptian myths and idols.

The second plague, that of *frogs*, was therefore sent at the end of the seven days: Moses and Aaron coming previously to Pharaoh with the same demand as before, "Thus saith the Lord, let My people go that they may serve Me" [EXOD. viii. 1], and with a warning of the plague that would come in case of his refusal. Again it was towards the sacred river of Egypt that Aaron stretched forth his rod, and "the frogs came up and covered the land of Egypt," causing personal inconvenience to the king for the first time, coming into his house, his bedchamber, and his bed; and carrying their loathsomeness even

<sup>1</sup> The Lower Nile is a turbid river like the Humber: and from the same cause, the presence of myriads of fresh water animalculæ floating down

from above, which are killed as they come into contact with water nearer to the sea.

to the very ovens and kneading-troughs of the people. This time also the magicians "withstood Moses" and "brought up frogs upon the land of Egypt;" but the misery came home so closely to Pharaoh, that all his anxiety was to have them removed, and this the magicians were unable to effect. So he called for Moses and Aaron, and begged them to intreat the Lord for the removal of the frogs from him and from his people, "and I will let the people go that they may do sacrifice unto the Lord." Then the Divine power was manifested not only by the removal of the plague, but by the removal of it at a time fixed by Pharaoh himself. "The frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together in heaps; and the land stank." But when Pharaoh saw there was respite, he broke faith with Moses and with the Lord, and withdrew his permission to let the people of Israel go and do sacrifice as he had promised they should [EXOD. viii. 2-15].

The third plague, the *plague of lice*, seems then to have been brought at once without any warning. At the command of the Lord to Moses the rod of Aaron was stretched over the land of Egypt as previously it had been stretched over the waters, and immediately lice swarmed throughout all the land of Egypt, so that it seemed as if all the dust had been turned into these filthy insects, and there was no defence for man or beast against the almost invisible foe. The power of the magicians had now been restrained. "They did so with their enchantments to bring forth lice, but they could not. Then the magicians said unto Pharaoh, This is the finger of God." Still his heart was hardened; the contest with Moses had become a personal encounter between the king and the King of Kings, and he recklessly stood against the power which even his magicians could not now fail to recognize [EXOD. viii. 16-19].

The fourth plague was the *plague of flies*. This time the nature of the plague and the time of its arrival were predicted to Pharaoh upon his fresh refusal to let the people go, "to-morrow shall this sign be;" and it was further added that there should be a marked difference between God's treatment of the Egyptians and of the Israelites, for that while the former should be utterly overwhelmed with the swarms of flies in their houses and on the very ground, there should be none in the land of

Goshen, where God's people were. This distinction (brought out now much more plainly though probably made in some degree under the previous plagues) exhibited the power of God to protect His people as well as to punish their enemies. So "He spake and there came divers sorts of flies"<sup>1</sup> [PSA. cv. 31]—gnats and mosquitoes and winged ants, probably, such as are so familiar in the interior of Africa, as well as common flies—"a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies"<sup>1</sup> [EXOD. viii. 20-24]. So terrible was this plague that the king at last gave his consent for Moses to lead the people into the wilderness, Moses refusing to sacrifice in Egypt for fear the Egyptians should stone them when they saw them sacrificing lambs and sheep, "the abomination of the Egyptians, before their eyes." But though Moses charged the king not to deal deceitfully with him again, when God had heard the prayer of Moses and had removed the swarms of flies, the respite made Pharaoh again reckless, he "hardened his heart at this time also, neither would he let the people go" [EXOD. viii. 25-32].

The fifth plague was a *very grievous murrain* upon all the cattle of Egypt which was in the field,<sup>2</sup> a protection being extended to the children of Israel as in the last plague. For this also the Lord appointed a set time, and at the set time the miracle was wrought. "All the cattle of Egypt died: but of the cattle of the children of Israel died not one." But when Pharaoh sent, and found that this protection had really been extended to the cattle of the Israelites, the very proof of God's power seems to have embittered him, and again it is said that his heart "was hardened, and he did not let the people go" [EXOD. ix. 1-7].

The sixth plague was the *plague of boils*, which, like that of lice, seems to have been sent suddenly and without warning, except such as was given on the moment by the symbolical act of casting ashes towards heaven in the king's sight. The nature of this plague is doubtless

<sup>1</sup> It is observable, that although in our English version the familiar words "lice" and "flies" are used to indicate the insects which plagued the Egyptians, the original words, "Kimmim" and "Arob," are words

only used here, and the insects may have been some kind not familiar.

<sup>2</sup> The last words seem to indicate some limitation, as even after the murrain there were still cattle left to be destroyed by the hail.

that indicated by the word, one of painful and inflamed boils, "breaking forth with blains," approaching the nature of carbuncles, and it extended to cattle as well as mankind: but the intensity of the infliction is shewn by the statement that the magicians, utterly unable to fight against God, were themselves victims to it, and "could not stand before Moses because of the boils." This seems to have driven them again to represent to Pharaoh that "this was the finger of God," for "he hearkened not unto them," as it had been before [EXOD. ix. 8-12].

The seventh plague was of *hail, thunder, and lightning*, such as had never been known in Egypt "since it became a nation." This was a judgment far exceeding in its violence and in its effects any of those which had gone before: and it was preceded by a warning which was extended to the people as well as to the king. "Send therefore now, and gather thy cattle and all that thou hast in the field: for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die." Many of the Egyptians had now learned to dread these visitations, "and he that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses." It was only "he that regarded not the word of the Lord," who "left his servants and his cattle in the field" [EXOD. ix. 13-21]. The terrible nature of this supernatural tempest is set forth in few but meaning words. The Lord sent thunder and hail, and fire mingled with the hail, and the fire ran along the ground, so that all men and cattle, the flax and the barley, and every herb and tree of the field was smitten, the land of Goshen alone being exempt from the destructive violence of the overwhelming storm. "He smote their vines also and their fig-trees, and brake the trees of their coasts" [PSA. cv. 33]. Only the wheat and the rye escaped, which were not yet above the ground [EXOD. ix. 22-32]. At last Pharaoh was brought to the threshold of repentance. He sent for Moses and Aaron and confessed, "I have sinned this time: the Lord is righteous, and I and my people are wicked:" and once more he consents to let the people go if the "mighty thunderings and hail" are stayed. Moses consented to "spread abroad his hands unto the Lord," and predicted that the thunder and hail should cease, so that Pharaoh

might "know how that the earth is the Lord's," and at the same time he predicted—"But as for thee and thy servants, I know that ye will not yet fear the Lord." So it turned out, for "when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants" [EXOD. ix. 27-35].

The eighth plague was the *plague of locusts*. When the warning of this was given, Pharaoh's courtiers and officers remonstrated with him for his obstinacy, and their words illustrate the effect of the preceding plagues; "Let the men go, that they may serve the Lord their God; knowest thou not yet that Egypt is destroyed?" [EXOD. x. 1-7]. At first the king relented, and sending for Moses and Aaron again, would have come to terms with them: but he would have the "little ones," the women and children, the flocks and the herds, left as hostages for the return of the men: and when Moses and Aaron scornfully rejected the proposal, "they were driven out from Pharaoh's presence" [EXOD. x. 8-12]. Then a supernaturally fierce east wind blew from the desert all that day and all that night, "and when it was morning the east wind brought the locusts:" such darkening clouds of them as had never been seen before even where clouds of locusts are comparatively familiar; and like a devouring army, they caused universal devastation, eating "every herb of the land, and all the fruit of the trees which the hail had left," through all the land of Egypt [EXOD. x. 13-15; comp. JOEL ii. 1-10]. Once more Pharaoh was terrified into a temporary penitence. Sending for Moses and Aaron "in haste," he confessed that he had sinned against the Lord God and against them, begging them to forgive him, and to entreat the Lord "that He may take away from me this death only." But though the Lord answered the prayer of Moses, and with "a mighty strong west wind" cast the myriads of locusts into the Red Sea, Pharaoh's short-lived penitence gave way, as before, and he still held the Israelites to their captivity [EXOD. x. 16-20].

The ninth plague was of a supernatural *darkness*, "even darkness which may be felt," and which lasted for three days, a "thick darkness." The fearful character of this darkness may be understood from the statement that the Egyptians "saw not one another, neither rose

any from his place for three days." The sun, moon, and stars were all utterly hidden; and artificial light was also rendered impossible. It was a darkness that not only brought terror, but danger, so that they feared to move about: and such danger hanging around them for three days and nights must necessarily have brought great actual suffering. The only ray of hope in this horror of thick darkness was the streak of sunshine which shewed where God's people "had light in their dwellings." Towards this, therefore, Pharaoh turned, sending again for Moses, and offering to let the Israelites depart, if only the flocks and herds were left behind. But to this offer a peremptory reply was given, "there shall not one hoof be left behind." The recklessness of the king had now reached its height, and he foolishly threatened God's messenger with death, as if the Lord Who had protected all the Israelites from these plagues could not preserve this one of them from the vengeance of Pharaoh. But the king's wicked resistance to God being now so fanatically confirmed, there was no further hope of repentance, and the end drew nigh. He threatened Moses that if he came into his presence any more on such an errand he should be put to death; and Moses, knowing that the end was come [EXOD. xi. 1], said "Thou hast spoken well, I will see thy face" as a petitioner for the people "no more" [EXOD. x. 29]. "All these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee; and after that I will go out. And he went out from Pharaoh," while the king was "in a great anger" [EXOD. xi. 8].

The tenth and last plague, the most terrible of all, *the destruction of the first-born*, was, however, foretold to Pharaoh by Moses before he left his presence. It had been threatened from the beginning of the struggle, for the message originally sent to Pharaoh was "Thus saith the Lord, Israel is My son, even My first-born: and I say unto thee, Let My son go that he may serve me: and if thou refuse to let him go, behold I will slay thy son, even thy first-born" [EXOD. iv. 22, 23].

This terrible prediction of judgment was again repeated by Moses, with the addition that only a few hours would now elapse before it would be fulfilled. For before he left the angry king's presence he had spoken with the voice

of the Divine messenger for the last time: "Thus saith the Lord, About midnight will I go out into the midst of Egypt; and all the first-born of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maidservant that is behind the mill; and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel" [EXOD. xi. 1-10].

The rest of that day the Israelites were preparing for their departure. According to the command of God [EXOD. xii. 2], they demanded of the Egyptians "jewels of silver, and jewels of gold, and raiment, and the Lord gave them favour in the sight of the Egyptians, so that they" granted "unto them such things as they required. And they spoiled the Egyptians" [EXOD. xii. 35].<sup>1</sup> It was now sufficiently evident that God was on the side of Israel, and the Egyptians having come to a strong sense of the wrongs inflicted on His people for so many years, were desirous of propitiating both them and Him, by bestowing rich gifts upon them [JOSEPH. *Antiq.* 11. xiv. 6].

Towards evening the Israelites had made all arrangements for their departure, and as night drew on they began the first celebration of the Passover,<sup>2</sup> which was to mark the beginning of their new life as a free nation governed by God, as Circumcision had marked out Abraham and his family for a chosen family. The lambs selected four days before had been sacrificed, and some of their blood had been sprinkled on the two side-posts and on the upper door-post of the houses wherein they assembled to eat them, as a type of the saving Blood of the Lamb of GOD [EXOD. xii. 7, 22, 23]. Then when the evening of their last day in Egypt had arrived, the Israelites were all engaged in eating the Passover, with their loins girded, their shoes on their feet, and their

<sup>1</sup> The word translated "they borrowed," is the same word as is translated "ask" in PSALM ii. 8. The Septuagint Greek and the Latin Vulgate both translate it "they asked." The word translated "lent" is also properly "granted."

<sup>2</sup> The regulations respecting the Passover, although given now as they were to be afterwards observed, could scarcely have been observed entirely on this first occasion of its celebration.

staves in their hands [EXOD. xii. 11], ready for their journey. Suddenly "there was a great cry in Egypt," for the Lord had fulfilled His Word, and had smitten the first-born from the throne to the dungeon, so that "there was not a house where there was not one dead," but had *passed over* the houses protected by the blood of the lamb<sup>1</sup> [EXOD. xii. 29, 30]. Then the words which Moses had spoken in the morning were fulfilled. Pharaoh "called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both you and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also." It was the one thought of the Egyptians in that dreadful hour; they "were urgent upon the people that they might send them out of the land in haste; for they said, We be all dead men." There must have been much previous organization to secure the instant departure of so large a body of people, and such preparatory organization is indicated by the fact that the "bones of Joseph," (*i.e.* the embalmed body placed in such a series of coffins as are familiar to those who have seen "mummy cases,") were on the spot ready to be carried away according to his command. It is also shewn by the statement that the children of Israel went up "harnessed," or (as in the margin) "by five in a rank, out of the land of Egypt" [EXOD. xiii. 18, 19]. Yet at the last they were so hurriedly "thrust out" that they had not "prepared for themselves any victual," having only their unleavened dough as it was in their kneading-troughs.

It was, however, after all, a well-organized caravan, (though of vast numbers, the Israelites and their followers amounting to more than two millions,) which had been gathered together from all parts of the land of Goshen. With their flocks and their herds, and many such waggons as had carried Jacob and his small company into Goshen,<sup>2</sup> they had been waiting the Divine word of command, and at last they went forth in as orderly array as possible from the land of their oppression.

<sup>1</sup> It is an ancient tradition that the blood was sprinkled on the posts in the form of a cross, the Hebrew letter Tau, which is used as the sacred mark of those who are to be saved from destruction in EZEK. ix. 4.

<sup>2</sup> A few months afterwards, "six covered waggons and twelve oxen" were offered by the heads of the tribes for the transport of the Tabernacle from place to place [NUMB. vii. 3].

The Lord had kept the promise He had made to Abraham, and they were going out from the land of their bondage with great substance.

"The sojourning of the children of Israel, who dwelt in Egypt"—that is the pilgrimage of the race who for part of their time had dwelt there—"was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years" from the call of Abraham, "even the self-same day it came to pass, that the hosts of the Lord went out from the land of Egypt."<sup>1</sup> "And it came to pass the self-same day, that the Lord did bring the children of Israel out of the land of Egypt by their armies" [EXOD. xii. 40, 41, 51]. This day was the morrow of the Passover, the early morning of the 15th day of the month Nisan, (the "Abib," or "time of ears of corn") [NUMB. xxviii. 3], April 11th in the year of the world 2513, and 1491 years before the Christian era. It was 215 years from the time when Jacob and his family had first gone down to Egypt, and 145 years after the death of Joseph. The elders of that generation (the contemporaries of Moses and Aaron,) were, in fact, the great-grandchildren of the twelve sons of Jacob.

The passage of the Red Sea finally cut off Israel from Egypt and established them as an independent nation, baptized to the new life of the Passover dispensation [1 Cor. x. 2].

The most direct route from Goshen to the Promised Land would have been that which traversed the Isthmus of Suez from west to east, and after crossing the Desert, entered the Holy Land by its south-western edge, "the way of the land of the Philistines." Moses was not permitted to take this road "although that was near," for fear the people should return hastily to Egypt if brought to face the people of Canaan in battle immediately. "But God led the people about through the way of the wilderness of the Red Sea" [EXOD. xiii. 17, 18]: that is through the peninsula of Sinai enclosed between its two northern gulfs. Thus their *first day's journey* was from Rameses, their starting-point, to Succoth; their *second day's journey* from Succoth to Etham, "in the edge of the wilderness;" and their *third day's journey* in a more southerly direction

<sup>1</sup> The Samaritan Pentateuch reckons the 430 years sojourning as in the land of Canaan and the land

of Egypt. So also does JOSEPHUS in *Antiq.* II. xv. ii.

to *Pi-hahiroth*, where they were to encamp on the western shore of the Red Sea [EXOD. xii. 37, xiii. 20, xiv. 2]. None of these places can be precisely recognized, and as the western horn of the Red Sea, the Gulf of Suez, then extended itself towards the Mediterranean almost as far as Ismailia, the whole contour of the sandy country is probably altered. There is reason to think, however, that *Pi-hahiroth* was situated on the south-western shore of the now well-known *Bitter Lakes* not far from Suez, and that when these lakes formed a continuous portion of the Red Sea it was about twelve miles wide in this part.

At this place the vast multitude was encamped, 600,000 men, besides women, children and a "mixed multitude," a host stretching over many miles of country, when they were overtaken by Pharaoh and a great army. The Israelites had scarcely accomplished their departure from Goshen when "the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us." So a large force of 600 "chosen chariots, and all the chariots of Egypt," set forward on the march after the Israelites, led by the king himself [EXOD. xiv. 5-9], for the purpose of heading and driving back the fugitives as their column turned the northern end of the gulf. It was a much smaller force than the 600,000 men of Israel, but the Egyptians were disciplined soldiers and the Israelites had probably never engaged in war, and it was no wonder their heart should fail. The Lord had, however, already manifested His presence with them as their Leader and Guardian. He went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire to give them light" [EXOD. xiii. 21]: and now in their great danger He promised by the mouth of Moses that they should "see the salvation of the Lord" and that He would "fight for them" [EXOD. xiv. 10-14]. Moses bade them "stand still" and see this great salvation wrought by God, evidently not knowing in what manner it was to be wrought, but God bade him "speak unto the children of Israel that they go forward;" and that he himself lift up his rod and stretch out his hand over the sea to divide it and make a dry road through the midst. The great multitude therefore marched down to the shore, and a strong east wind bored through the sea all that night, driving the waters on either side by its

supernatural force. The protecting cloud of the Presence hung as a veil behind the Israelites all the time, separating their rearmost ranks from the vanguard of the Egyptians and protecting them from attack. Then, deep and wide as the sea naturally was, God's people went safely through the supernatural valley cleft in the midst of it, the waters being a wall to them on either hand, the Angel of the Lord protecting them from the Egyptians, and Moses leading them on their way. So all the night through, for six hours or more, the Israelite host marched in this marvellous manner across the bed of the sea. Mile after mile of the long procession reached the eastern shore, and at last all were safely beyond the boundary of the waters [EXOD. xiv. 15-22].

It was in keeping with all Pharaoh's previous conduct during the year of the plagues that he should utterly disregard the wonderful miracle which was being wrought before his eyes, and the overwhelming evidence which it gave of God's power and of His favour towards Israel. Accordingly he continued to pursue the Israelites even into the midst of the sea, and even when the dark side of the cloud of God's Presence prevented him from seeing his intended victims. It was only when their chariot wheels were broken that the Egyptians awoke to their danger, and were at last convinced that the Lord was fighting for Israel. They turned to "flee from the face of Israel," but when it was too late. In the midst of their panic and dismay, Moses was once more commanded to stretch his hand over the sea, "and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea . . . there remained not so much as one of them . . . and Israel saw the Egyptians dead upon the sea-shore" [EXOD. xiv. 23-31].

Then came a burst of thanksgiving from the rescued people, led by the prophetic song of Moses, the Hallelujah of the new Dispensation as well as of the Old, the Song of Moses and the Lamb [REV. xv. 3, xi. 15]. And as the leader and prophet sang "The Lord shall reign for ever and ever," the refrain of Miriam and the women was heard, "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea" [EXOD. xv. 15-21]. For many ages, until the Reformation, this Song of Moses was sung with the Psalms

every Thursday morning at the "Lauds" service of the Church of England.

Thus began the independent national life of the Israelites, the Lord reigning in the midst of them, and giving them as a token, to shew the reality of their theocracy, the sign of His Presence in the Pillar of Fire and the Pillar of Cloud.

## CHAPTER III

### *The Israelites in the Wilderness*

EXODUS, CHAP. XV—XL

NUMBERS AND DEUTERONOMY

Date { A.M. 2513-2552  
B.C. 1491-1452

WHEN the Israelites were brought out of Egypt by Moses, it was the ultimate purpose of God to lead them to Canaan, of which they were to take possession, and where they were to be established as their settled country [EXOD. iii. 17]. But all through the negotiations between Moses and Pharaoh, a national act of worship accompanied by sacrifice had been spoken of [EXOD. v. 1, 3; x. 25, 26] as the first object of their journey. The full meaning of this was evidently not revealed to Moses, but the command had been given at Horeb, "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain" [EXOD. iii. 12]. Towards Sinai, therefore, the march of the great multitude was directed from the moment of departure from Rameses: and although a southerly direction had been taken on the Egyptian side of the Gulf of Suez, to bring about the great crowning miracle of their deliverance, it was towards Sinai that their footsteps were directed again immediately after they had reached the other shore.

#### § 1. *The Journey from the Red Sea to Sinai.*

"So Moses brought Israel from the Red Sea, and they went out into the *wilderness of Shur*" [EXOD. xv. 22,]

also called *Etham* [NUMB. xxxiii. 8], walled in by the Jebel el Râhab range of limestone hills. Here they journeyed three days without finding water, until at last they came to a "bitter lake" [*Marah*], impregnated with salts from the desert sands, and of which the water was thus undrinkable. The people were suffering greatly from thirst, and "murmured against Moses, saying what shall we drink?" But God enabled Moses to work another miracle for His people, and by the symbolical act of casting in the branch of a tree—perhaps a bunch of hyssop—to sweeten the water and make it fit for their use [EXOD. xv. 24, 25].

At *Marah*, a halt of some few days was made [NUMB. xxxiii. 8], and there God "made for them a statute and an ordinance, and there He proved them" [EXOD. xv. 25]. The nature of the test is not stated, but perhaps it was by the thirst which they suffered and which was a trial of their faith in His power to sustain them in the wilderness. Yet the healing of the waters seems to be associated with some healing of the people also, the Lord promising that if they would obey Him faithfully, they should not suffer from any of the diseases of Egypt: "for," He added, "I am the Lord that healeth thee" [EXOD. xv. 26].

The next halting-place was the oasis of *Elim*, where there were twelve wells of water and seventy palm trees. After a short encampment there they entered the wilderness of *Sin*, a plain twenty-five miles long [*El-Murkhab*], lying between *Elim* and *Sinai*. There they arrived on the 15th day of *Zif*, their journeyings having now lasted exactly a month from the time of the departure from *Rameses*. Here hunger soon began to stare them in the face, as thirst had done before. They had brought with them from Egypt enough provision for a few days, the "mixed multitude" that had accompanied them were doubtless camp-followers who acted as sutlers, and they had not hitherto been so far from *Heroöpolis* (and perhaps other cities near the head of the gulf) but what they could keep up supplies, which they were well able to purchase. But now they were fairly in the wilderness, and getting beyond the reach of any supplies by ordinary means. Then the impatience which always characterized the Hebrew nation broke out again as it had done at *Marah*. The people murmured against Moses and Aaron, and complained that they had been brought

away from the "flesh pots" of Egypt, and from a country where they "did eat bread to the full," to die with hunger in the wilderness [EXOD. xvi. 1-3]. Upon this God was pleased to manifest His Presence by "the glory of the Lord" appearing in the cloud as it stood in the forward march of the people some distance off in the wilderness and towards Sinai. All the people could see the sign of His Presence, and thus know that He was near them, but it was through Moses and Aaron that He spoke to them, promising "At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord" [EXOD. xvi. 10-12]. The promise was fulfilled in the evening by the arrival of a great flock of "feathered fowl" [Ps. lxxviii. 27], the migrating "quail" [*Coturnix dactylisonans*], which "came up and covered the camp." In the morning He sent them that "bread from heaven" [EXOD. xvi. 4; JOHN vi. 31], which was henceforth to become their daily bread during the whole time of their abode in the desert. This "angels' food" appeared in the form of "a small round thing, as small as the hoar frost upon the ground," and the people's surprised exclamation, "Man hu?" [*i.e.* "What is this?"] was the name *Manna* by which it has ever since been called. The quails were a natural production such as have been often used as food, though miraculously provided for the Israelites in the moment of their necessity; but the manna was not only miraculously provided, it was also a *supernatural production*, not known before [DEUT. viii. 3, 16] or since<sup>1</sup> [JOSH. v. 12]. "And Moses said unto them, This is the bread which the Lord hath given you to eat" [EXOD. xvi. 15]. Thus while the nations around were beginning to gather in the natural harvest of their fields, God provided a miraculous harvest of "angels' food" [Ps. lxxviii. 25], "bread from heaven" [JOHN vi. 32], for His people in the wilderness.

<sup>1</sup> It is impossible to arrive at any clear notion of what it was like either in appearance or taste. It is described "as a small round thing as small as the hoar frost . . . like coriander seed, white" [EXOD. xvi. 14, 31], "the colour thereof as the colour of bdellium" [NUMB. xi. 7], and its taste "like wafers made with honey" [EXOD. xvi. 31]; or, after it had been made into cakes, like "the taste of fresh oil" [NUMB. xi. 8].

Jewish tradition declared that the flavour varied so as to suit every one's inclination, so that none could ever dislike it; "able to content every man's delight, and agreeing to every taste, serving to the appetite of the eater, tempering itself to every man's liking" [WISD. xvi. 20, 21]. The sickly aperient medicine now known as manna is absurdly identified with this abundant miraculous food by some writers.

This *daily supply of supernatural food* was made the occasion of the first law given to the Israelites in the wilderness. [1] They were directed to gather an omer (about a pound weight) for each person every morning, those who had gathered more than an omer making up the deficiency of those who had gathered less, and so none receiving more than an omer measureful<sup>1</sup> [EXOD. xvi. 16-18]. [2] Those who gathered were also to gather for those who remained in their tents [EXOD. xvi. 16]. [3] It was to be gathered fresh every morning, and none kept until the next day [EXOD. xvi. 19]: any left until the following morning becoming putrid and breeding worms. [4] None was to be gathered on the sabbath, but enough for both the sixth and seventh day was to be gathered on the morning of the Friday [EXOD. xvi. 22-26]. What was thus gathered on the sixth day did not become unfit for food on the following day as on other days of the week: and on the sabbath no supply was miraculously provided [EXOD. xvi. 27-29]. By these rules God tested the obedience of the people, according to His words, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law or not. And it shall come to pass that on the sixth day they shall prepare that which they shall bring in; and it shall be twice as much as they shall gather daily" [EXOD. xvi. 4, 5]. God also commanded an omer measureful of the manna to be preserved as a memorial, and when the Ark of the Covenant was made the golden bowl containing it was placed therein to be kept in the Holy of Holies [EXOD. xvi. 32-34; HEB. ix. 4].

From the wilderness of Sin, the Israelites turned eastward when about half way down the Gulf of Suez, by "Wady Feiran" and Wady es Sheikh (Dophkah and Alush being two unknown stations on the route) to Bephidim [NUMB. xxxiii. 12-14], where they again encountered the difficulty which they had at first met with, *the want of water*. God supplied them with this other necessary of life by a miracle as He had supplied them with manna. Moses was directed to go in advance of the people towards Horeb, accompanied by the elders,

<sup>1</sup> St. Paul quotes this injunction respecting the equalizing of the measure to every one by mutual

accommodation as an illustration of the practice of Christian love [2 COR. vii. 13-15].

and bearing the rod with which he had smitten the Nile, and "Behold I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it that the people may drink. And Moses did so in the sight of the elders of Israel" [EXOD. xvii. 5, 6], calling the name of the place *Massah* [*i.e.* "temptation"] and *Meribah* [*i.e.* "strife"], because the people had tempted the Lord, and striven with His servant. This water was not a mere spring but the head of a brook descending out of the mount [EXOD. xxxii. 20; DEUT. ix. 21], "a fountain of a perpetual running river" [WISD. xi. 6] which "followed them" [1 COR. x. 4] in the "wadys" of the desert for thirty-eight years, until they came to a higher level (in the wilderness of Zin), when a new supply was given them at Kadesh under similar circumstances, and which Moses called like this "the water of strife"<sup>1</sup> [NUMB. xx. 1-11]. Thus a constant supply of water for drinking, ablution, and for sacrificial purposes, was secured for the Israelites by God's special Providence as the daily supply of food had been provided.

While the great host of the Israelites was passing through the narrow defile of Wady el Watiyeh, twelve miles from Sinai, it was attacked by the Amalekites. First of all troops of inhabitants of the desert harassed their rear, "smiting the hindmost of them, even all that were feeble, when they were faint and weary" [DEUT. xxv. 18]; and now a larger body endeavoured to head them while they were entangled in the narrow pass.<sup>2</sup> The very existence of the great multitude was in danger, and it became necessary to resist them with all the military force that Moses could raise. He accordingly placed Joshua in command of the fighting men, and sent him forward to engage with the Amalekites. But Moses himself (whose special office was that of a mediating messenger and intercessor between God and Israel [DEUT. v. 5; GAL. iii. 19] during their pilgrimage) went up with Aaron and Hur to the high rocks above, and there in the sight

<sup>1</sup> This is the only way of satisfactorily explaining the expression of the Book of Wisdom and the words of St. Paul. It is evident that so vast a multitude could be constantly supplied with water in Arabia Petræa for thirty-eight years only by supernatural means.

<sup>2</sup> This attack of the Amalekites on Israel seems to have been similar to that of the Afghans on the English in the never-to-be-forgotten Pass of Cabul in 1842.

of the contending armies interceded for Israel, holding towards them "the rod of God" in his uplifted hand. Through the long day he held up his hand, and when through weariness he could stretch forth the rod no longer, Aaron and Hur seated him on a stone, and supported him on either side; for when "the rod of God" was raised over the hosts "Israel prevailed," but when it drooped "Amalek prevailed." At sunset the tide of victory was entirely in favour of the Israelites, "and Joshua discomfited Amalek and his people with the edge of the sword" [EXOD. xvii. 8-13]. Of this victory two memorials were made, the one a book in which, by command of God, an account of it was recorded, with a prediction of Amalek's entire extermination at a future day; and the other an altar erected by Moses, and named by him *Jehovah-nissi*, "the Lord is my Banner" [EXOD. xvii. 14-16, comp. 1 SAM. xv. 2].

But while the Amalekites were thus opposing the progress of the Israelites, much kindness was shewn to them by the race of the Kenites, who occupied the neighbouring country with them [1 SAM. xv. 6], and of whom Jethro, the "priest of Midian" and father-in-law of Moses, appears to have been the "prince" or chief<sup>1</sup> [JUDG. i. 16, iv. 11]. Jethro brought Zipporah and the two sons of Moses to him shortly after the victory gained over the Amalekites, and a bond of peace was established between them, sanctified by a public sacrifice and festival [EXOD. xviii. 1-12]. The next day, when he observed Moses sitting "to judge the people," Jethro suggested that the judicial oversight of so large a multitude was "too heavy" for one person, and that it would be better to organize a system in which there should be judges and magistrates of different degrees, "rulers of thousands, and rulers of hundreds, rulers of fifties and rulers of tens," before whom all causes should be brought in the first instance, only the more difficult ones being reserved for an appeal to Moses [comp. LEVIT. xxiv. 11], who being "for the people to Godward," should "bring the causes unto God" [EXOD. xviii. 13-23]. This advice was followed by Moses [EXOD. xviii. 24; DEUT. i. 15-17], and thus the judicial system of the Jews was substantially elaborated and es-

<sup>1</sup> Jethro is also called *Yether* [EXOD. iv. 18], *Hobab* [NUMB. x. 29; JUDG. iv. 11], and *Raguel* or

*Reuel* [EXOD. ii. 18]. The latter name was that of his father also [NUMB. x. 29].

tablished in the very infancy of their existence as a free nation.<sup>1</sup>

The **Wilderness of Sinai** was reached by the Israelites in a short journey from Rephidim exactly two months, or sixty days, after their departure from Goshen; that is on *the 15th day of Sivan*, when the wheat which had been springing into ear at the outset of their journey was now nearly harvested.<sup>2</sup> This was for the present the end of their journeyings, and in the encampment which was at once formed on the rugged plain before "the mount of God, the whole Hebrew people remained for exactly 365 days, *i.e.* until the *20th day of Zif* in the following year [A.M. 2514 or B.C. 1490], twelve Hebrew months and five days.

This twelvemonth marks itself off into three portions or periods, as follows:—

1. The **promulgation of the Law**, which occupied from first to last about *4 months*.
2. The **preparation of the Tabernacle** and its furniture, which occupied about *6 months*.
3. The **inauguration of the Law** and Dedication of the Tabernacle, which covered a period of about *2 months*.

During this time the Hebrew people were thus being consolidated into "a peculiar treasure" of God, "a kingdom of priests, and an holy nation" [EXOD. xix. 5, 6], ready to enter the Land of Promise, there to await the Advent of the Messiah in the "latter days."

## § 2. *The Promulgation of the Law.*

Very shortly after the Israelites had arrived in Horeb,

<sup>1</sup> The "elders" were not at first judges but representatives only. Eventually they composed the **SANHEDRIN** or supreme court of Jewish judicature; and also, away from Jerusalem, smaller local Sanhedrins of which little is known beyond the fact of their existence.

<sup>2</sup> The time occupied by the journey from Egypt to Sinai may be roughly represented as from Easter to Whitsuntide: or, more exactly, from Easter Eve to Trinity Monday, inclusive.

The district through which they passed is so mountainous that there is little choice of roads, and the Israelites must have travelled by the

sea-shore, and through the more direct wadys, or valleys, between the sea-shore and Jebel-Mûsa. This mountain itself is the only one in the Sinaitic Peninsula which exactly answers to the situation of the ancient Sinai. It consists of two granite peaks rising precipitously to a height of 2000 feet above the plain of er Râhah, extending about two miles from north to south, and one mile in breadth. The northern peak is distinguished as Ras Suf-sâfeh, and it is the southern and higher peak which is more particularly named Jebel Mûsa, and which is identified with Mount Sinai.

Moses went up to Sinai [Jebel-Mûsa], probably to the sacred spot where he had seen the burning bush a few months before,—to seek further instructions from God. There he received a message for the people in the words, "Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings,<sup>1</sup> and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation" [EXOD. xix. 3-6]. As soon as Moses on his return had delivered this message to the representative elders, and they to the people at large, all the people answered together with one unanimous response, "All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Then Moses received God's command to prepare for the making of the Covenant. *First*, there was to be a sanctification, or *purification of the people*, who were to wash their clothes, and to practise certain acts of abstinence for three days. *Secondly*, precautions were to be taken to *fence the mountain from the approach of the people*, that they might not draw near to the holy ground<sup>2</sup> [comp. EXOD. iii. 5]. This latter command was so strict that any who touched the mount were to be put to death by stoning or by the shot of a dart [HEB. xii. 20]. These preparations having been made, the morning of the third day was signalized by "thunders and lightnings and a thick cloud upon the mountain, and the voice of the trumpet exceeding loud."<sup>3</sup> Sinai appeared "altogether on a smoke because the Lord descended on it in fire . . . and the whole mount quaked greatly." Moses gathered the people on the plain [er Râhah] two miles long in front of the mount, and as the trumpet-call "sounded long and waxed louder and louder," he himself drew nearer, but saying "I exceedingly fear and quake" [EXOD. xix. 19; HEB. xii. 21]. At last the Voice of the trumpet was fol-

<sup>1</sup> This remarkable expression is repeated in the last song of Moses, DEUT. xxxii. 11, and it is evidently implied in ISAIAH lxiii. 9. So also the Church is borne on eagle's wings in REV. xii. 14.

<sup>2</sup> Jebel Mûsa is so detached from the neighbouring hills that this could easily be done.

<sup>3</sup> The "voice of the trumpet" may be compared with the summons heard by St. John on two occasions [REV. i. 10, iv. 1], and with that of the Last Judgment [MATT. xxiv. 31; 1 COR. xv. 52; 1 THESS. iv. 16].

lowed by the Voice of God calling Moses up to the top of the mount, and when he had arrived in the Presence bidding him go down to his people to guard them himself from approaching the mountain [EXOD. xix. 20-25]. So Moses stood between the Lord and the people [DEUT. v. 5] while they listened with trembling to the Voice that came to their ears, proclaiming the **Moral Law** in the condensed form of *Ten Commandments* [EXOD. xx. 1-17; DEUT. v. 6-21], which the Lord spake to their assembly, in the mount out of the midst of the fire, of the cloud, and of the thick darkness" [DEUT. iv. 10-13, v. 22]. They formed the first part of His covenant, one to which they were to be bound, not as being made with their fathers, Abraham, Isaac and Jacob, but as being made "with us, even us," as Moses said many years afterwards, "who are all of us here alive this day" [DEUT. v. 3], and to which the people had already, on their part, assented when they had said "All that the Lord hath spoken we will do."

But the signs of God's Presence were such that the people could not endure the terror with which they filled them, and instead of drawing too near to the mount, "they removed and stood afar off," and besought Moses that God might not speak to them except through him [EXOD. xx. 18, 19]: a craving after a Mediator between God's Majesty and man's sinfulness, which was only to be fully satisfied by the mediation of the God-Man Himself, in "the City of God, the heavenly Jerusalem" of the Incarnation [HEB. xii. 22-24]. The terror of the people being so great, God was mercifully pleased to listen to their prayer, and "He added no more" words to them in this manner [DEUT. v. 22], the rest of the Law being given to them by the hand of a mediator, not yet the Mediator of the New Covenant [comp. DEUT. xviii. 17-19], but their leader Moses, who was to stand at their head, representing them before God, and God before them: "the people stood afar off, and Moses drew near unto the thick darkness where God was" [EXOD. xx. 21]. Then Moses received so much further of the words of God as are contained in the 21st, 22nd, and 23rd chapters of Exodus, and which consist of, *first*, directions as to the mode of sacrifice which was to be adopted; *secondly*, a number of detailed laws which formed an exposition of the Ten Commandments; and *thirdly*, a full declaration and a promise of God's favour, which formed the con-

clusion of the Covenant He was making with His people. The Lord would send His Angel before them to keep them in the way and bring them unto the place which He had prepared: He would give them prosperity in their possessions, and a full number of days, He would gradually drive out the nations from Canaan, and would set the bounds of Israel "from the Red Sea even unto the sea of the Philistines, and from the desert unto the river"<sup>1</sup> [EXOD. xxiii. 20-33].

The Covenant being thus declared by God was afterwards *ratified by a national sacrifice of burnt-offerings and peace-offerings*, the sacrifice which had been referred to when Moses had carried God's message to Pharaoh, "Let My people go that they may hold a feast unto Me in the wilderness" [EXOD. v. 1, 3]. At this sacrifice a new rite, *the sprinkling of the Blood of the Covenant*, was introduced. Moses had written in a book "all the words of the Lord," and when the sacrifices were being offered, he read "the book of the covenant" to the people, after sprinkling the altar and it with the blood of the slain oxen. Then the people "said, All that the Lord hath said will we do, and be obedient," on which Moses "took the blood, and sprinkled it on the people, and said, Behold, the blood of the Covenant, which the Lord hath made with you concerning all these words" [EXOD. xxiv. 3-8; HEB. ix. 19, 20].

Thus the emancipated Israelites were dedicated to the Lord as His peculiar people, to whom the promise made to the patriarchs was covenanted; and at the outset of their national history the purpose of their separation from the rest of the world was signified by a rite which was typical of the great blood-shedding of the New Covenant when the Messiah Himself should be the Victim.

After this great act of national dedication Moses was called up into the Mount of God, again to receive His instructions respecting the *Ceremonial Law*. This time he was accompanied by Aaron and his two sons Nadab and Abihu, by seventy of the elders of Israel, and by "his minister Joshua" [EXOD. xxiv. 1, 9, 13]. To this company of seventy-five persons God was pleased to

<sup>1</sup> The full extent of this dominion was not acquired until the time of Solomon. "By little and little I

will drive them out from before thee, until thou be increased and inherit the land" [Exod. xxiii. 30].

vouchsafe a foretaste of the beatific vision, as it was afterwards vouchsafed to the three apostles in the Mount of Transfiguration, and to St. John when he received the Revelation. "They saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in His clearness. And upon the nobles of the children of Israel He laid not His hand [comp. EXOD. xxiii. 22]: also they saw God and did eat and drink" [EXOD. xxiv. 10, 11]. The Presence of God was to be the great Centre of the whole Hebrew system, and therefore the founders of the priesthood and the representatives of the people were made acquainted with that Presence by the actual sight of it, for the assurance and establishment of their faith.

This vision of the Divine Presence was only, however, at a distance. The people at large beheld the glory of the Lord as a devouring fire on the top of the mount, the elders drew nearer and they saw the glory more glorious, though without the terror, but Moses (still attended at a distance by Joshua) was privileged, after seven days' waiting [EXOD. xxiv. 16], to draw nearer still into the very presence-chamber itself, and to speak face to face with God as a man speaks to his friend, for forty days and forty nights [EXOD. xxiv. 18; xxxiii. 11]. During this mysterious abode in the Presence of God, Moses received detailed directions for the construction of the Tabernacle [EXOD. xxv.-xxvii.]; for the establishment of the priesthood [EXOD. xxviii.-xxix.]; and for the construction of the altars, the ark of the testimony, and other *instrumenta* to be used in *Divine service* [EXOD. xxx.-xxxi.]. He also received two Tables of stone, on which the Ten Commandments were inscribed by God Himself [EXOD. xxxii. 15], according to the promise which He had made [EXOD. xxiv. 12].

But in the midst of these instructions respecting the law of Divine worship the Covenant so recently made between God and the Israelites, and on which this law was being founded, had been broken and cast aside by the impatient people in their craving after that which God was providing for them. They would not wait for the revelation of the true mode of Divine worship, but established one of their own, that of the *Golden Calf*. "Go, get thee down," said the Lord to Moses, "for thy people which thou broughtest out of the land of Egypt have

corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf and have worshipped it; and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee out of the land of Egypt" [EXOD. xxxii. 7, 8]. More than a month had passed and Moses had not returned to their sight, they had said with some contempt "As for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him," and they had bidden Aaron "Up, make us gods, which shall go before us," disregarding the Divine Presence so recently manifested to them. Aaron and Hur had been left in charge during the absence of Moses [EXOD. xxiv. 14], but only Aaron is spoken of as yielding to the rebellion.<sup>1</sup> He bade the people bring him the women's golden ear-rings, and having melted them down, he cast the molten gold into the form of a young ox (the Egyptian god Apis), which was afterwards finished with a graving tool, and had set it up as the symbol of the Divine Presence, making an altar in front of it, and offering burnt-offerings and peace-offerings to the Lord before it, in imitation of the sacrifices made at the celebration of the Covenant.

This was a flagrant breach of the Covenant itself, the second commandment distinctly prohibiting idolatry, and the substance of that prohibition being also twice repeated in the course of the subsequent portion of the Covenant [EXOD. xx. 4; xxiii. 24, 32]. The justice of God therefore declared sentence of destruction against the rebellious people [EXOD. xxxii. 9, 10], and the promise was made to Moses, that he should be the originator of a new race to whom the promise should be transferred. Then the noble man pleaded for the people with such an intercession as was never made by any other except the Messiah-Mediator Himself; praying at last, in the holy importunity of his zeal, that his own loss might be an atonement for his people. "Yet now, if Thou wilt forgive their sin; and if not, blot me, I pray Thee, out of Thy book which Thou hast written" [EXOD. xxxii. 11-13; 31-33; comp. ROM. ix. 3]. The mercy of God had stayed His just sentence even before Moses had descended from the mount, yet punishment must be inflicted. The great leader therefore, casting the two tables of the law out of

<sup>1</sup> The tradition is, that Hur was slain by the people for refusing to do so.

his hands, and breaking them to signify that the Covenant was broken, destroyed the golden idol, and bade the tribe of Levi shew their zeal to the Lord by slaying the 3000 who persisted still in their rebellion and idolatry [EXOD. xxxii. 19-20, 26-28]. Besides this punishment of the sword, a plague also broke out among the people [EXOD. xxxii. 35], which was checked in answer to the second supplication of Moses, and to the sacrifice of atonement which he offered. The temporary Tabernacle, or rather "tent of meeting," which had been provided until the permanent Tabernacle was constructed—was removed far off from the camp as a sign that, though the Lord would still meet Moses as their mediator, the people themselves were unworthy that His Presence should abide in the midst of them [EXOD. xxxiii. 7-11].

It was in this "tent of meeting" that God continued to speak "unto Moses face to face as a man speaketh to his friend" [EXOD. xxxiii. 11]; and there also that He renewed His promise—"My Presence shall go with thee, and I will give thee rest" [EXOD. xxxiii. 14]. There too Moses received the gracious command to go up once more to Sinai, for a renewal of the covenant which had been broken.

For a *second* "forty days and forty nights" therefore, Moses stayed in the mount of God [EXOD. xxxiv. 28; DEUT. x. 10], in the immediate Presence of the Lord, a special vision of the Divine glory being vouchsafed to him as he stood in the cleft of a rock protected from its destroying effulgence by God's hand [EXOD. xxxiii. 22; xxxiv. 5-7]. Two tables of stone which he had prepared and carried up to the mount were again inscribed with the Ten Commandments by God Himself [EXOD. xxxiv. 4, 28; DEUT. x. 1-4], and once more gracious words were heard, "Behold I make a covenant. . . . After the tenor of these words I have made a covenant with thee and with Israel" [EXOD. xxxiv. 10, 27]. This time the people had remained faithful during the absence of Moses, and when he descended from the mount there was no anger in his countenance, but a permanent reflection thereon of the Divine glory on which he had so long gazed. So bright was this luminous appearance that he was obliged to put a veil upon his face when he held intercourse with the people [EXOD. xxxiv. 29-35; 2 COR. iii. 7]. Thus the promulgation of the Jewish Law was completed among evident signs of God's forgiveness, His love, and His glory.

### § 3. *The construction of the Tabernacle.*

The next six months of the year were occupied in making the permanent Tabernacle which was to replace the tent then in use outside the camp, and for the construction of which Moses had already received full and detailed directions when in the mount of God.

The **Tabernacle**, or sacred tent, was an oblong structure, composed partly of wood and partly of tapestry hangings and furs, its general form being that familiar to us under the name of "marquee." Its dimensions were not very large, the whole tent covering a space of ground only about 45 feet long by 30 feet wide, and the height to its ridge being only about 23 feet. But the part actually used as "the Holy Place," and "the Holy of holies," was even smaller than this, being of the same length indeed as the tent itself, but only 15 feet in width.

*The form and size of the Tabernacle* may be thus described. [1.] Two walls were made of upright boards of acacia wood, overlaid with gold, the length of each wall being 45 feet [30 cubits], and the height of each 15 feet [10 cubits]; these two walls being joined together by a third of the same height, and as wide as it was high [EXOD. xxvi. 15-30]. The fourth, or entrance side, was closed by a large curtain, which hung over the whole end of the wooden structure. In the space thus enclosed by the three walls of boards and the door curtain, there were down the middle of its length several wooden pillars about 23 feet [15 cubits] high, and on these was placed a ridge pole to support the cloths and skins which formed the tent. [2.] The principal cloth was stretched with cords to tent pegs, and overhung the wooden walls about 7 feet [5 cubits], not reaching to the ground but forming a covered walk or verandah on either side of the exterior: and all the coverings were spread over the tent in several thicknesses, like the sheets, blankets, and counterpane of a bed. The undermost consisted of lengths of fine linen, beautifully embroidered in blue, purple and scarlet, "with cherubim of cunning work" [EXOD. xxvi. 1-6], and laid side by side. Over these were strong cloths of goats' hair [EXOD. xxvi. 7-13]. Over the hair-cloth (the "canvas" of the tent) was a great rug of dyed rams' skins; and above all one of seal-skins covering [EXOD. xxvi. 14] the ridge, but leaving the crimson sheep-skins exposed over the greater part of the roof of the tent.

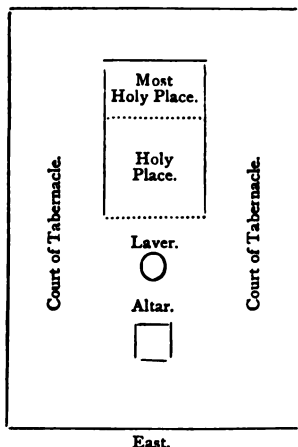
*The purpose of the Tabernacle* was to provide a chamber for the Ark of the Covenant and the Mercy-Seat where the Divine Presence was manifested, and an ante-chamber where incense and prayer was to be daily offered to God. The first chamber occupied one-third of the whole tent, at that end which was closed by the boarded wall: and was separated from the outer chamber by a richly embroidered curtain or "veil" [EXOD. xxvi. 31, 32]. It was called the **Holy of holies** or "the Tabernacle of Witness" [NUMB. xvii. 7], and contained nothing but the *Ark of the Covenant*, on the top of which the two golden cherubim spread their wings, veiling it as the *Mercy-Seat*<sup>1</sup> [EXOD. xxv. 10-22], and within which were the two Tables of the Covenant, the rod of Aaron, and the golden pot of manna [HEB. ix. 4]. This Holy of holies was not in any way lighted, and was entered by no one except the High-Priest when the Tabernacle was at rest; he only going in once a year on the great Day of Atonement. The outer division of the Tabernacle was called the **Holy Place**, and "the tent of the congregation" [EXOD. xl. 22-35], being twice the size of the Holy of holies, and closed at the exterior end by curtains [EXOD. xxvi. 36, 37]. It contained the *seven-branched golden candlestick*, which was kept burning day and night [EXOD. xxv. 31-40, xxvii. 21]; the *table of shew-bread* [EXOD. xxv. 23-30], on which twelve loaves were placed every sabbath, with incense and wine; and the golden *Altar of Incense*, on which incense was offered every morning and evening, at the time of the daily burnt sacrifice [EXOD. xxx. 1-10].

But the Tabernacle itself did not contain all the *instrumenta* of Divine service. It was erected in a court 150 feet [100 cubits] long, and 75 feet [50 cubits] wide, which was enclosed by a wall made of fine linen curtains above the height of a man, which hung from pillars of wood, having capitals of silver and supported by tent cords and pegs [EXOD. xxvii. 9-18]. The Tabernacle being erected nearly close to one end of this enclosure, a large square space about half the size of the whole court was used for offering the burnt-sacrifices. For this purpose the *Altar of burnt-offering* was erected in front of the Tabernacle. It was a mound of earth about 8 feet [5 cubits] square and 4 ft. 6 in. high, enclosed by boards overlaid with brass,

<sup>1</sup> The Golden *Mercy Seat* placed over the coffer containing the *Law*

was evidently a ritual parable of God's Love governing His Justice.

and reached by an inclined plane of earth, steps being forbidden [EXOD. xxvii. 1-8; xx. 24-26]. Between it and the door of the Tabernacle was the *sea of brass*, a great vessel in which the priests ceremonially washed their hands and their feet, and the flesh of the animals to be offered at the altar close by<sup>1</sup> [EXOD. xxx. 17-21].



For all this costly and elaborate work the Israelites offered their wealth and their personal services [EXOD. xxxv. 20-29]: the former being brought in such abundance<sup>2</sup> that there was at length "much more than enough for the service of the work" [EXOD. xxxvi. 5], and they had to be restrained from offering. The men and women who were

<sup>1</sup> These details may be further illustrated by reference to EXOD. xxxv.-xl. Very exact directions for taking down and packing the Tabernacle will be found in NUMB. iv. 1-15.

<sup>2</sup> Doubtless this wealth was chiefly composed of the jewels given by the

Egyptians on the night of their departure from Goshen. The quantities of gold, silver and brass which were offered are stated in EXOD. xxxviii. 24-29, that of the two former being as follows:

	Talents.	Shekels.		lbs.		£
Gold	29	730	=	2,750	=	170,000
Silver	100	1775	=	10,480	=	38,000

But the gold and silver gathered by David for the Temple amounted in

value to more than £11,000,000. [See 1 CHRON. xxix. 4-7.]

skillful in such work as was necessary all laboured diligently at what was appointed them [EXOD. xxxv. 25; xxxvi. 8]; and for the superintendence and oversight of all God gave special inspiration of wisdom to Bezaleel and Aholiab [EXOD. xxxi. 1-6; xxxv. 30-35]; the injunction having been several times laid upon Moses, "Look that thou make them after the pattern which was shewed thee in the mount" [EXOD. xxv. 9, 40; xxvi. 30; ACTS vii. 44; HEB. viii. 5]. And after about six months' labour "all the work of the tabernacle of the tent of the congregation was finished. . . . According to all that the Lord commanded Moses, so the children of Israel made all the work. And Moses did look upon the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them" [EXOD. xxxix. 32-43].

#### § 4. *The Inauguration of the Law.*

At the same time that the Lord had given Moses the pattern of the Tabernacle and of all that was to be used in connection with it, He also gave to him some general instructions as to the manner in which they were to be used for His worship. But as soon as the work was completed, Moses received a direction to set up the Tabernacle, and when he had done so, God gave him from thence a fresh revelation respecting the system of worship and religious life which was to be associated with it.

On the first day of the new year [B.C. 1490] Moses began to set up the Tabernacle, and on the same day he seems to have completed the work, so that before evening "he spread abroad the tent over the Tabernacle, and put the covering of the tent above upon it" [EXOD. xl. 2, 19]. And when he had placed the ark, the two altars, the table of shew-bread, the golden candlestick, the brazen laver, and all other things in order, Moses anointed them all with the anointing oil, and lighted the seven lamps and burnt incense on the inner altar.<sup>1</sup> Aaron and his sons were also anointed and clad in the holy garments that had been made, and ordained to minister in the priest's office [EXOD. xl. 12-15]. Then "a cloud covered the

<sup>1</sup> God gave Moses very exact directions as to the composition of the anointing oil and the incense. The ingredients of the former are given in EXOD. xxx. 23-25, and of the latter

in EXOD. xxx. 34-36. Very strict command was also given that neither composition should be adopted or imitated for domestic or other than sacred use.

tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle" [EXOD. xl. 34, 35 ; LEVIT. viii. 1-10].

Then followed a great *festival of dedication*, in which the full sacrificial system of the Jewish law was for the first time brought into operation.

For twelve days the heads of the tribes brought to the tabernacle sacrifices and oblations for themselves and their tribes, each of them offering a bullock, a ram, and a lamb for a *burnt-offering*, a kid for a *sin-offering*, two oxen, five rams, five he-goats, and five lambs for a *peace-offering*, oblations of fine flour and oil (brought in massive basons of silver) for a *meat-offering*, and also oblations of *incense* (brought in spoons of gold), to be burnt during the sacrifices [NUMB. vii. 12-88]. Before any of these were offered, however, a similar sacrifice was prepared for Aaron and his sons, and when it was laid upon the altar "the glory of the Lord appeared unto all the people. And there came a fire out before the Lord, and consumed upon the altar the burnt-offering and the fat: which when all the people saw they shouted and fell on their faces" [LEVIT. ix. 23, 24]. It was the "hallowed fire" so originated which was afterwards used for igniting the sacrifices of the heads of tribes, and no fire was obtained from any other source for sacrificial purposes so long as the worship of the Tabernacle was faithfully maintained<sup>1</sup> [LEVIT. vi. 12, 13]. It was for offering "strange fire," at some time during this festival, that Nadab and Abihu, the sons of Aaron, were both of them consumed by fire from the Lord [LEVIT. x. 1-7 ; comp. NUMB. ix. 6-11].

The *second Passover*, celebrated on the 14th day of Abib or Nisan, concluded this great feast of dedication [NUMB. ix. 1-5], and this is supposed to have been the last Passover that was celebrated in the wilderness.

#### § 5. *The departure of the Israelites from Sinai to take possession of Canaan.*

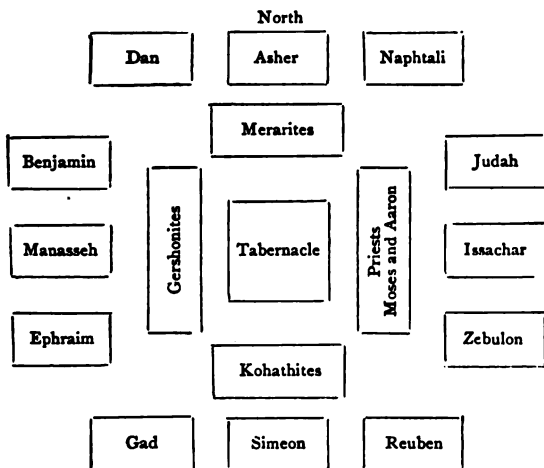
The consolidation of the Israelites into a nation being

<sup>1</sup> This supernatural fire was renewed at the dedication of the Temple by Solomon [2 CHRON. vii. 1], and at the restoration of God's worship among the ten tribes by Elijah [1 KINGS xviii. 38]. When the Altar

was moved from place to place, the burning embers were taken from it, and carried in some vessel kept for the purpose, the altar being covered with a purple cloth [NUMB. iv. 13].

now completed by the establishment of a new national system of religion, the object of their sojourn at Sinai was fulfilled, and after a *census* had been taken, which was done on the first day of Zif, a fortnight after the dedication festival [NUMB. i. 1], Moses was warned to prepare for departure. The number of the men, not reckoning the Levites or the women and children, was now 603,550 [NUMB. ii. 32], notwithstanding the death of the 3000 after the idolatry of the calf, and of others in the plague that followed. There must have been a large increase in their number during the year that had passed since their leaving Egypt, when the number of men was only 600,000. Lads then nineteen years of age were now included in the census as fighting men, and few had probably died from among the latter. Families would have increased in number; and all things taken into account, probably the whole multitude was nearly three millions.

Now that this great multitude was about to march forward to take possession of the Land of Promise, a perfect *organization of their movements* was also introduced, so that there should be no confusion or delay. Their great visible centre and guide was the cloud over the Tabernacle, which appeared as a cloud by day, and from evening until morning had the appearance of fire [NUMB. ix. 15]. This cloud was the banner of God's Presence, and according as it remained stationary or was lifted up the movements of the hosts of Israel were regulated. "Whether it were two days, or a month, or a year, that the cloud tarried upon the Tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up they journeyed. . . . Whether it was by day or by night that the cloud was taken up they journeyed. . . . At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed" [NUMB. ix. 21-23]. They were also required to encamp around the Tabernacle in a certain order, and according to a similar order to break up the encampment, and to march [NUMB. ii. 1-34], each tribe being required to remain distinct, under its own banner and its own leader. Twelve great camps, therefore, formed this enormous host, the Levites surrounding the Tabernacle itself, and three tribes encamping towards each of the four cardinal points of the compass.

*Order of March.*

THE CLOUD of the Presence.

THE ARK of the Covenant.

Camp of JUDAH.

Issachar.

Zebulon.

The boards and other parts of the Tabernacle.

Camp of REUBEN.

Simeon.

Gad.

The Altars, Candlesticks and other vessels of the Tabernacle.

Camp of EPHRAIM.

Manasseh.

Benjamin.

Camp of DAN.

Asher.

Naphtali.

The twentieth day of the second month in the second year having then arrived, "the cloud was taken up from off the tabernacle of the testimony. And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran" [NUMB. x. 12]. The Cloud in front, following it the Ark of the Covenant borne by Levites [NUMB. x. 35], then the tribes of Judah, Issachar and Zebulon, followed by the waggons of the Gershonites and Merarites bearing the several por-

tions of the tabernacle: after the bearers of the Tabernacle the tribes of Reuben, Simeon and Gad, with the Kohathites bearing the altars and other furniture of the sanctuary; then came Ephraim, Manasseh, and Benjamin; Dan, Asher, and Naphtali bringing up the rear.

Such was the order in which the great multitude marched forward,—a multitude greater than was ever seen in orderly march, probably either before or since. But the Divine Presence was their safety, and it was recognized in every movement. When the Ark set forward at their head the glorious processional Hymn went heavenward which has become familiar to later ages as the 68th Psalm,<sup>1</sup> and the first words of which were "Rise up, Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee." And when it halted on the third day in the plain of Paran, again the strain was heard, "Return, O Lord, unto the many thousands of Israel" [NUMB. x. 35, 36], words which appear to have been those of a Hymn afterwards formed into the 132d Psalm of Degrees by David or Solomon, "We will go into His Tabernacle, and fall low on our knees before His footstool. Arise, O Lord, into Thy resting-place, Thou, and the ark of Thy strength."

The first encampment of "the many thousands of Israel," after they had left Sinai behind them for ever, was at three days' march northward from the mount of God in the wilderness of Paran [NUMB. x. 11]. Notwithstanding the systematic organization which had been adopted, so vast a multitude, numbering between two and three millions at the least, could scarcely move without many suffering inconvenience, and hence the first thing we read of this march and encampment is that "the people complained." This complaining appears to have been accompanied by dangerous acts of *rebellion against the organized order which had been enjoined*, the rebellious part of the people hanging about the outskirts of the camp instead of taking their places as directed, every man "pitching his own standard with the ensign of his father's house" [NUMB. ii. 2]. The anger of the Lord was kindled, and His displeasure was shewn by an outbreak of supernatural fire which consumed these rebels "in the uttermost parts of the camp." At the intercession of the people's mediator, Moses, the fire was quenched,

<sup>1</sup> This Psalm abounds with memories of Egypt and Sinai, such as would be still fresh to the mind of Israel.

but its terrible nature gave rise to the name of the encampment, *Taberah*, "a burning" [NUMB. xi. 1-3].

Shortly after this *another sedition* was raised among the people *by the "mixed multitude"* which had followed them from Egypt.<sup>1</sup> There was a general outcry of discontent at being restricted to one kind of food: "our soul is dried away: there is nothing at all, beside this manna, before our eyes." They recalled the provisions which they had been accustomed to in Egypt, the fish, the cucumbers, the melons, the leeks, onions and garlic, and they said "Who shall give us flesh to eat?" [NUMB. xi. 4-6]. Then Moses felt overpowered by the burden of his charge more than he had ever felt before, "Wherefore hast Thou afflicted Thy servant," he cried to God, "that Thou layest the burden of all this people upon me? Have I conceived all this people? have I begotten them, that Thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which Thou swarest unto their fathers? . . . If Thou deal thus with me, kill me I pray Thee out of hand, if I have found favour in Thy sight: and let me not see my wretchedness" [NUMB. xi. 10-15]. As there is no rebuke of these words, they are to be looked upon as the earnest prayer of God's still faithful servant when bowed down in utter sorrow by the repeated rebellion of the people, and by the human consciousness of his limited authority over them. The prayer was answered by a direction to choose *seventy elders* already experienced as officers over the people, and bring them to the Tabernacle, that the Lord might give them some measure of the inspiration He had given to Moses, and that so inspired they might share with him in the burden of which he complained. Then the spirit of prophecy which had hitherto been concentrated in Moses was distributed by God among the seventy elders, so that "they prophesied, and did not cease," even Eldad and Medad, who had remained in the camp instead of coming to the Tabernacle, partaking in this gift of prophecy. Thus [1] the seventy elders were qualified

<sup>1</sup> One of this "mixed multitude" is conspicuously noted in Leviticus xiv. 30-36. "He was the son of an Israelitish woman whose father was an Egyptian," and while striving with an Israelite "he blasphemed the Name of the Lord, and cursed." It was the first instance of blasphemy

that had occurred, and the judges looking on the case as one of the "hard causes" which were beyond their jurisdiction [Exod. xviii. 26], sent it to Moses, who laid it before the Lord. The punishment decreed against blasphemy was then declared, namely, stoning to death.

to become assistants to the chief leader of Israel, and [2] a "*school of the prophets*" was originated, which had a regular succession throughout the after ages of Jewish history. Had not Moses been of a far nobler disposition than his race in general, he might have been jealous of this change, even though he himself had sought it: but his mere human feelings were under the control of the Divine Spirit, and when Joshua said respecting the prophesying of Eldad and Medad, "My lord Moses, forbid them," he replied "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them" [NUMB. xi. 16, 17, 24-30].

The Lord gave to the murmuring people, faithless and discontented as was the spirit they had shewn, that which they had desired. He sent them another great flock of quails, by an "east wind," blowing from the Gulf of Akabah; a flock so large that as they hovered a yard above the ground within easy reach of the people, they extended a day's journey on either side of the camp. The people struck them down and heaped them together for a whole day and night, and then spread them on the sands around the camp to dry for future provision. For a "whole month" this provision lasted them, until they loathed it more than they had loathed the manna. "And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against His people, and the Lord smote them with a very great plague." "He gave them their request, but sent leanness into their soul" [PS. cvi. 15]. Even the vast bounties of His special Providence did not bring them to a thankful spirit; and while they greedily devoured the gift they "were not estranged from their lust" [PS. lxxviii. 30], but still withheld their obedience and love from the Giver. On account of this event the camping ground which had been called Taberah now received the new name of *Kibroth-hattaavah*, "the graves of lust," "because there they buried the people that lusted" [NUMB. xi. 18-23, 31-34].

From thence they journeyed to *Hazereth*, a stage further on the road to the promised land. The only event narrated as occurring at this encampment is the contention of Aaron and Miriam with Moses "because of the Ethiopian woman whom he had married," of whom nothing else is known than the fact as here stated [NUMB.

xii. 1]. Displeased at this marriage they endeavoured to assume an authority greater than they had previously exercised, on the plea that the Lord had spoken by them as well as by Moses. But the Lord called all three of them to the Tabernacle, and there spoke words of rebuke to Aaron and Miriam, which bear witness to the wonderful relation in which He was pleased to place Moses towards Himself, and throw a clear light on the whole history of the great apostle of the Old Testament. "And He said, Hear now My words: If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against My servant Moses?" After these words Miriam was struck with leprosy, and though healed at the intercession of Moses, she was placed without the camp apart from all for seven days of purification: and until her return "the people journeyed not" [NUMB. xii. 1-15].

From Hazeroth the Israelites passed on to the northern border of the wilderness of Paran<sup>1</sup> [NUMB. xii. 16], where they encamped at Kadesh-Barnea [DEUT. i. 19], about 160 miles north-east of Sinai, and not far from the southern highlands of Canaan. Here they abode many days [DEUT. i. 46], resting nearly two months while Moses made preparations for taking possession of the Land of Promise [DEUT. i. 20, 21].

*Twelve spies were sent into Canaan* under the command of Joshua, one ruler from each tribe, to see the land, and report respecting it, whether the people were strong or weak, few or many, whether they dwelt in cities and strongholds or in tents, and whether their land was good or bad, fat or lean, bare or well wooded [NUMB. xiii. 16-20]. The sending of these spies seems to have been first suggested by the people themselves [DEUT. i. 22], but Moses expressly says that the proposition "pleased him well," and he doubtless asked counsel of God according to his custom, for it is also said that they were sent by the direct command of the Lord [NUMB. xiii. 1-3]. The

<sup>1</sup> In the list of the journeyings given in Numb. xxxiii., the station next to Hazeroth is called RITHMAN. This was probably the ex-

act name of their encampment in the district of which Kadesh was the general name.

twelve men entered Palestine by the central hill country, which was peopled by the Amorites, and passing thence to Hebron, the ancient southern home of Abraham, Isaac, and Jacob, continued their journey onward as far as the Valley of Lebanon, thus traversing the Promised Land "from the wilderness of Zin unto Rehob, as men come to Hamath" [NUMB. xiii. 21]. On their return they obeyed the command of Moses to "bring of the fruit of the land," and coming to the brook which ran through the valley of Eschol (a few miles north of Hebron) they "cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff, and they brought of the pomegranates, and of the figs" [NUMB. xiii. 23], reaching the encampment at Kadesh forty days after their departure thence. Their report of the land to Moses was "surely it floweth with milk and honey, and this is the fruit of it." But they also declared that it was inhabited by warlike races who dwelt in fortified cities, and that about Hebron "the children of Anak" dwelt, giants in whose sight they themselves were but as grasshoppers<sup>1</sup> [NUMB. xiii. 22, 27-33].

This account of the difficulties that seemed to lie in the way of the Israelites so disheartened them that their thoughts turned back to their bondage in Egypt, as a less evil than that of going to what seemed to their faithless minds certain destruction at the hands of the Amorites and other nations who inhabited Canaan. They broke out into worse rebellion even than that of which they had previously been guilty, and conspiring together "said one to another, Let us make a captain, and let us return to Egypt" [NUMB. xiv. 4]. Nehemiah even says that they actually "appointed a captain to return to their bondage" [NEH. ix. 17]. This rebellion was encouraged by ten of the spies themselves, Caleb, the ruler who had been sent from Judah, and Joshua, the ruler sent from Ephraim, being the only two of the number who resisted it. As Moses and Aaron fell on their faces in supplication to God, Caleb and Joshua rent their clothes, and endeavoured to recall the people to faith in their Divine Leader:

<sup>1</sup> Goliath and the other "men of great stature," called Philistines in the history of David's time, were descendants of these Anakim. Joshua "cut off the Anakim from the mountains, from Hebron," &c., but he left some "in Gaza in Gath, and in Ash-

dod" [JOSH. xi. 21, 22]. It was from one of these cities that the giant slain by David took his name, he being called "Goliath of Gath." Others from the same place are named in 1 Sam. xxi.

but the rebellious host began to stone them. Then suddenly they were checked by "the glory of the Lord" appearing "in the Tabernacle of the congregation before all the children of Israel" [NUMB. xiv. 10]. "How long," said the Lord, "will this people provoke Me? And how long will it be ere they believe Me, for all the signs which I have shewn among them?" Again the sentence of total destruction was uttered: "I will smite them with the pestilence and disinherit them," and again the promise was made, "and will make of thee a greater nation, and mightier than they." But the noble intercession of Moses was also offered up again; and as he pleaded the Divine proclamation of long-suffering and mercy which had been made when from the cleft in the rock he had seen the glory of the Lord pass by, he prayed: "Pardon, I beseech Thee, the iniquity of this people, according unto the greatness of Thy mercy, and as Thou hast forgiven this people from Egypt even until now" [NUMB. xiv. 13-19].

The supplication of Moses was heard, and the people were not destroyed, but the Divine judgment went forth that the entrance into possession of the Promised Land should now be postponed until forty years had passed from their departure out of Egypt. During these forty years all that generation were to die in the wilderness on account of their distrust of God, and only Caleb and Joshua (who had remained faithful) to enter, with the next generation, on the possession of Canaan. Then the command was given to break up the encampment on the morrow, and instead of marching towards Canaan, to journey south-eastward towards the Gulf of Akabah, "into the wilderness by the way of the Red Sea" [NUMB. xiv. 20-38]. The ten spies who had caused this rebellion, "even those men that did bring up the evil report upon the land, died by the plague before the Lord, but Joshua . . . and Caleb . . . lived still."

Perverse and rebellious still, the people on the morrow, instead of obeying God's last command, professed to be penitent and willing to go forward to Canaan. Moses forbade their doing so, and when they persisted, would not let the ark of the covenant go with them; telling them that they had turned away from the Lord, and therefore the Lord would not be with them. "But they presumed to go up unto the hill-top, where they were utterly defeated by the Amalekites and the Canaanites, who "smote

them, and discomfited them, even unto Hormah" [NUMB. xiv. 40-45], the pass by which they hoped to break through to Canaan. Thus the people discovered the uselessness of trying to take possession of Canaan when the Lord was not aiding them by His miraculous Providence, and no further attempt was made to escape from the national punishment to which He had sentenced them. Their repentance [DEUT. i. 45] was too late. It was at this sad crisis, probably, that Moses composed the 90th Psalm, "Thou turnest man to destruction: and sayest, Return ye children of men. . . . Return, O Lord, how long? and let it repent Thee concerning Thy servants."

§ 6. *The thirty-eight years wandering in the wilderness.*

From the time of this rebellion at Kadesh-Barnea, until the arrival there of the next generation, thirty-eight years afterwards [NUMB. xx. 1; DEUT. ii. 14], the history of the Israelites is almost a blank. Having been "many days" at Kadesh when the rebellion took place, they were commanded to break up the encampment at once, and this Moses speaks of as having been done: "Then we turned, and took our journey into the wilderness by the way of the Red Sea, as the Lord spake unto me." But in the very same sentence he goes on to speak of the return to Kadesh thirty-eight years afterwards, "and we compassed Mount Seir many days" [DEUT. ii. 1; comp. NUMB. xx. 1]. The only other information given to us respecting these thirty-eight years of national punishment is a list of stations or encampments which is given in Numbers xxxiii. 19-36,<sup>1</sup> and an account of another great *rebellion*, that of Korah, Dathan and Abiram.

The year of this rebellion is altogether unknown, as is also the place of it, but the marginal chronology of the English Bible reckons it to have occurred about twenty years after the beginning of the wanderings, in B.C. 1471. Korah was first cousin to Moses and Aaron, being the son of Amram's younger brother, Izhar. Dathan and Abiram were great grandsons of Reuben, the eldest but disin-

<sup>1</sup> These stations or encampments cannot now be recognized; but it is almost certain that the wanderings did not extend far from Mount Seir and the Gulf of Akabah. Probably they were in a continuous line southward from Kadesh to Ezion-Geber,

at the head of Akabah, and thence compassing Mount Seir [DEUT. ii. 3], northward again to the brook Zered, which runs into the south-eastern corner of the Dead Sea, the crossing of that brook or "wady" ending their wanderings [DEUT. ii. 13].

herited son of Jacob, and On the son of Peleth (or Phallu) was their uncle. These four conspired together to overthrow the authority of Moses and Aaron, their object being to supplant Moses by On, or by the two younger chiefs of the Reubenites, and Aaron with his sons by Korah and the Kohathites [NUMB. xvi. 11], who were Levites but not priests, their duty being to wait on the priests, and to carry the holy vessels of the sanctuary when on a journey [NUMB. viii. 15; x. 21]. The number of their adherents was two hundred and fifty, all of them being Levites, and none of the Reubenites but On, Dathan and Abiram appearing to have joined in the rebellion. Moses claimed to be the apostle of the Covenant, a messenger specially sent and authorized by God Himself: while Aaron also exercised the priesthood by a similar authority. The counter-claim of Dathan and Abiram to supersede Moses, and that of Korah to supersede Aaron, could therefore only be determined by a direct appeal to God. This appeal was made by all the rebellious Levites appearing with Korah before the door of the Tabernacle, headed by Korah, and all bearing their burning censers.<sup>1</sup> Aaron, also bearing his censer, stood with Moses in the door of the Tabernacle, as if to oppose the entrance of the rebellious Levites. Then "the glory of the Lord appeared unto all the congregation, and the Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment." Then Moses and Aaron fell on their faces and interceded for the people again. The Lord hearing their prayer bade them separate the rest of the people from the tents of Dathan, Abiram, Korah, and the two hundred and fifty Levites, that they might not be punished with them. A fearful judgment then fell upon the chief rebels: for the earth rent asunder and formed a great chasm, into the midst of which they and all that belonged to them were swallowed up alive. A fire also came out from the Lord and consumed the two hundred and fifty men that offered incense [NUMB. xvi. 15-35].

While this awful scene was enacting, the Israelites were subdued with terror, and fled at the cry of the miserable criminals; "for they said, Lest the earth swallow us up

<sup>1</sup> It is an ancient Jewish tradition that On repented of his part in the conspiracy before it broke out into

open rebellion, and that he escaped punishment [JOSEPH. *Antiq.* IV. ii. 2].

also" [NUMB. xvi. 34]. But on the morrow the rebellion broke out afresh, and among a much larger number, who "murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." A great and instantaneous plague broke out among them: and Moses commanded Aaron in great haste to take a censer, with hallowed fire and incense, and "go quickly unto the congregation and make an at-one-ment for them." Aaron did so, and "ran into the midst of the congregation; . . . and he stood between the dead and the living, and the plague was stayed" [NUMB. xvi. 41-48]. But in those few minutes the Lord had begun to execute His judgment, "that I may consume them in a moment," and 14,700 persons had died in the plague [NUMB. xvi. 49].

This rebellion led to a fresh declaration of God's choice as to the priestly family. He ordered Moses to bring into the Holy of Holies the twelve "rods" or official wands of the heads of the twelve tribes, the name of each chief being written on his rod [NUMB. xvii. 1-5]. These twelve wands and that of Aaron were then laid before the Ark of the testimony. On the morrow Moses went into the Tabernacle of witness, the Holy of Holies, and bringing all the rods out to the princes of the tribes, it was found that the twelve were still mere dead sticks, but that Aaron's had put forth the power of a vigorous life, it had "budded, and brought forth buds, and bloomed blossoms, and yielded almonds" [NUMB. xvii. 6-11]. This rod was then laid again before the Ark of the testimony, for a perpetual memorial, and "a token against the children of rebellion;" for a proof that Aaron had not taken the honour of the priesthood on himself, but was "called of God" [HEB. v. 4].

This history of Korah's rebellion throws one ray of light on the thirty-eight years' wandering, for it shews the office of the priesthood and the worship of the Tabernacle in full operation. One other ray of light is shed on the same dark period by the story of a man who was stoned for profaning the Sabbath day [NUMB. 32-36], which shews that the Sabbath was observed strictly during those years of national punishment at any other time before or afterwards.

But years wore on, and there was no reviving prospect of Canaan for those who had come out of Egypt after days of their childhood. One by one they passed

life, and left their bodies in the wilderness instead of "entering into the rest" of God in the Promised Land. A veil of mystery hangs over their fate, and no material trace of their long sojourn in the wilderness is to be found:<sup>1</sup> but one thing is certain, that as it was intended for the purpose of punishing "a faithless and perverse generation" in a definite and determinate manner, so that purpose was completely fulfilled. Thirteen months after the Israelites had departed from Egypt, a census was taken in the wilderness of Sinai, by command of God, of all the men from twenty years old and upwards [NUMB. i. 2, 3]. Shortly before the death of Moses another census was taken, as the Israelites lay encamped in the plain of Moab after they had left the wilderness, and as they were preparing to cross Jordan into Canaan. And among the whole host so numbered, it is said, "There was not a man of them whom Moses and Aaron the priest numbered when they numbered the children of Israel in the wilderness of Sinai. For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them save Caleb the son of Jephunneh, and Joshua the son of Nun" [NUMB. xxvi. 64, 65].

But although the nation had sinned against the Lord they were by no means forsaken by Him; and many, doubtless, even of those who died without seeing Canaan were taken to a better rest with Moses. During all those thirty-eight years, God continued to give the Israelites their daily supply of manna and of water: and at the end of the time Moses could say in the name of God, "I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot" [DEUT. xxix. 5]: "Thy raiment waxed not old upon thee, neither did thy foot swell these forty years" [DEUT. viii. 4]. "Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the Lord your God" [DEUT. xxix. 6].

<sup>1</sup> It was once believed that the "Sinaitic inscriptions" of the *Wady Mokkateb*, or "written valley," were the work of the Israelites during

these years; but it is now certain that they belong to much more recent, chiefly to Christian, times.



## **BOOK IV**

### **THE SETTLEMENT OF THE ISRAELITES IN CANAAN**

**A.M. 2552-2560**

**B.C. 1452-1444**

## THE BOOKS OF DEUTERONOMY AND JOSHUA.

DEUTERONOMY.—The last part of the Pentateuch is named from two Greek words, *deuteros* and *nomos*, which mean a second law, or a repetition of the Law; and it is also so named by the later Jews. The contents of this book were all spoken or written by Moses during the last month of the forty years' sojourn in the wilderness, while the Israelites were encamped in the land of Moab, opposite Jericho. The account of the death and burial of Moses was, of course, added at a later time.

JOSHUA.—The book which goes by the name of Joshua continued the history which Moses had given in the five books of the Pentateuch. Jews and Christians have generally believed that it was written by him, the Book of Ecclesiasticus calling him the successor of Moses in prophecies [ECCLUS. xlv. 1]; the 1st Book of Kings referring to a passage in it [JOSH. vi. 26] as "the word of the Lord, which He spake by Joshua the son of Nun" [1 KINGS xvi. 34]; and some words at the end of the book itself seeming to apply generally to its contents as having been added by Joshua to "the book of the law of God" [JOSH. xxiv. 26]. The account of his death would, of course, be added by a later writer; but Joshua was so often in direct communication with God, as Moses had been, that it is most reasonable to suppose the substance of the book was written by him. It recounts events which extend over twenty-five years; but a large portion of this time "after that the Lord had given rest unto Israel," is not referred to in any detail, and the first twenty-two chapters are probably confined within a space of seven or eight years only.

## CHAPTER I

### The Departure of the Israelites from the Wilderness

NUMBERS XX—XXXVI AND DEUTERONOMY  
I—XXXIV

Date { A.M. 2552-2553  
B.C. 1452-1451

WHEN the veil is again lifted from the history of the Israelites they are found in the wilderness of Zin<sup>1</sup> [Wady Arabah] once more, at or near Kadesh-Barnea [NUMB. xx. 1], and once more preparing to take possession of Canaan, as their fathers had prepared thirty-seven years before.

They had here reached higher ground than that in which they had been travelling hitherto, and the stream, or streams, of water which had supplied them up to this time were no longer available. The horrors of thirst thus stared this new generation in the face as they had tried their fathers in the plains of Horeb. The same spirit of rebellion and faithlessness exhibited itself with the new generation as with the elder one, but with still less excuse, since they had long experienced the care of God in providing for them during the many years of their wanderings, while their fathers had experiences that extended only over a few months. This time also the Lord provided water by a miracle wrought with the rod of Moses as on the rock at Horeb [NUMB. xx. 1-11]. But the impatient exclamation of Moses when he *smote* the rock

<sup>1</sup> The wilderness of *Zin* must not be confused with that of *Sin*, which is on the eastern shore of the Gulf of Suez. *Zin* is now known as the Wady Arabah, and is a desert valley

lying between the north end of the Gulf of Akabah, and the south end of the Dead Sea: a continuation of the deep valley of the Jordan.

*twice*, instead of "speaking" God's word of command only, "Hear now, ye rebels; must we fetch you water out of the rock," appears to have been made in a presumptuous and self-asserting spirit,—“he spake unadvisedly with his lips” [PSA. cvi. 33]—drawing attention to the act as if it were one of *independent*, instead of *delegated* power. For this the punishment was pronounced against him and Aaron which had been pronounced against the rest of the people, “The Lord spake unto Moses and Aaron, Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them” [NUMB. xx. 12]. And at Kadesh, as at Horeb, the water was called *Mertbah*, the water of strife [NUMB. xx. 12, 13; xxvii. 14; DEUT. xxxii. 51].

While encamped at Kadesh, embassies were sent by Moses to the kings of Edom and Moab, requesting them to permit the Israelites to pass through their territory, reminding the Edomite king that the descendants of Esau and Jacob were brethren, and offering to march “by the king's highway,” without going to the right hand or to the left. The object of taking this route was that the Israelites might reach the eastern border of Palestine, opposite Jericho and Shechem, by traversing a friendly country through the defiles of Mount Seir and the plain of Moab, instead of by its southern border, “the way of the spies” [NUMB. xxi. 1], at Hormah and Hebron. But the king of “Edom refused to give Israel passage through his border,” and the people were compelled to take a much longer route, passing southward again along the deep valley as far as the head of the Gulf of Akabah, and then compassing the land of Edom by a northward march through the desert on its eastern side [NUMB. xxi. 4; JUDG. xi. 18].

Before the encampment at Kadesh was broken up *Miriam died* [NUMB. xx. 1], at the age of about 130, but no particulars of her death are given. When the Israelites reached Mount Hor [Jebel Harun], the highest part of the range of Seir, and their first resting-place after leaving Kadesh, the word of God came to Moses that his brother Aaron also should there be “gathered to his fathers” in the bosom of Abraham, and not see the Land of Promise, because he had rebelled against the Divine word at the

water of Meribah [NUMB. xx. 23-25]. A formal transfer of the high priesthood was then made from Aaron to Eleazar, one of his surviving sons; and the two great leaders of Israel going up unto Mount Hor accompanied by the new high priest, "*Aaron died* there in the top of the mount," at the age of 123, all Israel afterwards mourning for him thirty days [NUMB. xx. 27-29]. Thus passed away perhaps the last two, except Moses, Joshua and Caleb, of those who had come out of Egypt after attaining years of responsibility.

During the month's mourning for Aaron the host was attacked by Arad, one of the kings of the south of Canaan, under the impression that they were about, as thirty-seven years before, to attempt the pass of Hormah, "the way of the spies." He succeeded in taking some of them prisoners, but was yet driven off from his attack; no pursuit into Canaan being then however attempted, but a vow being registered that the cities should be destroyed at a future day. This was done in the time of Joshua [JOSH. xii. 14], and a verse has been added to the narrative of the event by an historian later than Moses, recording that the vow had been kept [NUMB. xxi. 1-3].

From Mount Hor the Israelites travelled southward along the valley at the base of Seir, until they came to the head of Akabah, and then turning to the north they began to traverse the wilderness east of the Edomite territory on their way to the foot of the Dead Sea. The length of this route discouraged the people, and the old murmuring spirit broke out. "The people spake against God and against Moses, wherefore have ye brought us up out of Egypt to die in the wilderness" (of men alone 600,000 had already died there)? "for there is no bread, neither is there any water, and our soul loatheth this light bread" [NUMB. xxi. 5]. It was then that the plague of *fiery serpents* was sent, some kind of extremely venomous reptile, which caused a miserable and rapid death, such as is caused by the rattle-snake, the cobra, or the horned snake [*cerastes*]. Under this infliction the people repented of their sin, and then God ordered Moses to provide for them a means of miraculous cure, which became a plain and remarkable type of salvation by the cross of Christ. A *brazen serpent* was set up on the cross of a pole in the sight of the people, and whoever had been bitten was cured by looking on this serpent of brass [NUMB. xxi. 6-9]. So

the Son of Man was "lifted up" in after ages, "that whosoever believeth in Him should not perish, but have eternal life" [JOHN iii. 14, 15]. So even already "he that turned himself toward it was not saved by the thing that he saw, but by Thee that art the Saviour of all. It was neither herb nor mollifying plaister that restored them to health, but Thy Word, O Lord ! which healeth all things" [WISD. xvi. 7, 12].

At last the Israelites arrived at the neighbourhood of the Dead Sea, on the eastern frontier of Canaan. They encamped there below the valley through which the brook Zered ran, and which formed the southern limit of the eastern hill-tribes or Amorites, while a herald was sent to Sihon, their king, with a similar message to that which had been sent to the kings of Edom and Moab. But, instead of giving the Israelites a friendly reply, he attacked their encampment in the wilderness "at Jahaz." He was, however, utterly defeated [NUMB. xxi. 21-32 ; JUDG. xi. 19-22], and the word of command was given to occupy the land of Lot, "Now, rise up, and get you over the brook Zered" [DEUT. ii. 13]. Og, the king of Bashan, opposed them in like manner, and having been defeated his territory also was occupied by Moses [NUMB. xxi. 33-35], including sixty fortified towns [DEUT. iii. 4].

Thus, thirty-eight years after the rebellion at Kadesh-Barnea [DEUT. ii. 14], the hosts of Israel came within sight of the long-promised land which their rebellion had then prevented them from entering. "The children of Israel set forward and pitched in the plains," which still bore the name of the plains "of Moab, on this side Jordan by Jericho" [NUMB. xxii. 1] ; their encampments occupying many miles of the high plateau on the east of Jordan, "from Beth-Jesimoth" (*i.e.* the house of the waters), southward "even unto Abel-Shittim" (*i.e.* the meadow of acacias), "in the plains of Moab" [NUMB. xxxiii. 49 ; DEUT. iii. 8-17], northward. This was their last halting-place before their entrance into Canaan, and here they remained for about six months, the latter half of the year of the world 2552, or the year before Christ 1452 ; the last days of their government by Moses.

The territory thus taken possession of by the Israelites comprised the whole eastern frontier of Canaan, from the foot of Mount Hermon and the chain of Anti-Libanus to the river Arnon, which flows into the Dead Sea about

half-way down its eastern shore. South of this the country was held by the Moabites [NUMB. xxi. 13] and the Midianites, around both which nations the Israelites had passed without any sign of hostility. But the conquest of the Amorites alarmed Balak, the son of Zippor, king of Moab, and he entered into a confederacy with "the elders of Midian" (perhaps the five "kings" mentioned by name in NUMB. xxxi. 8), to withstand the progress of the new comers, the "people come out from Egypt" [NUMB. xxii. 1-5].

In order to ensure success Balak sent elders of Moab and elders of Midian to Balaam, an Aramæan [NUMB. xxiii. 7] or Syrian prophet, who lived at *Pethor* (a city in some part of the mountain range which stretches from the north of Palestine to the Euphrates), requesting him to come and pronounce a curse upon the Israelites, according to the ancient and still existing custom of heathen nations. Balaam seems to have been a Midianite [NUMB. xxii. 5], as Balak is also said to have been, and to have represented the same stream of true faith and worship (flowing down from Abraham, the ancestor of the Midianites) which has been previously observed in the case of Jethro, the father-in-law of Moses. There were, doubtless, abundance of Moabite priests and diviners willing to curse the Israelites, but Balak did not rely on them as sufficient to oppose the Leader Whose sign was a pillar of fire; and he sent to Balaam as one of whom evidence had already been given that he was the servant of an Almighty power, "for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed" [NUMB. xxii. 6].

This first embassy of Balak returned without Balaam. He was willing enough to go, but the Lord revealed to him in a vision that the Israelites were blessed, and that he must not go with the elders of Moab and Midian to curse them. Balaam, therefore, gave a temporizing answer, which contained the substance of the command given him, but which left his own inclination to be inferred, "Get you into your land: for the Lord refuseth to give me leave to go with you" [NUMB. xxii. 13]. Balak was thus encouraged to send another embassy, composed of "princes more, and more honourable than" the previous one, and carrying offers of very great honour to Balaam, repeating the same request. To these the covetous prophet at once gave a querulous reply, that his prophetic

gift was not at his own command, and that if Balak should give him his house full of silver and gold he could not go beyond the word of the Lord, to do less or more. Notwithstanding this conviction, he "loved the wages of unrighteousness" [2 PETER ii. 15], and temporizing still further, bade the elders tarry another night to see if he could get a more favourable message from his Master. Another vision followed, throwing on Balaam the responsibility of choosing whether to go or stay: "If the men come to call thee, rise up, and go with them"—do even as you wish, but of what avail will it be; "but yet the word that I shall say unto thee, that shalt thou do" [NUMB. xxii. 20]. This warning that it was impossible for him to do what Balak desired, was interpreted by the covetous prophet as a permission to accept the king's invitation, and he went with the princes of Moab. But on the road the angel of the Lord, of whom He had said to Moses, "Mine angel shall go before thee" [EXOD. xxxii. 34], came to reveal himself as the protector of Israel, and "stood in the way for an adversary against" Balaam. The "madness of the prophet"—his reckless audacity—blinded him to the vision, and his eyes were only opened to see it after his "iniquity" had been "rebuked" by the supernatural "speaking with man's voice" of the naturally "dumb ass" [NUMB. xxii. 22-30; 2 PETER ii. 16]. At length the dreadful Avenger was seen by Balaam himself, and he fell down in terror to hear that he had but just escaped the angel's sword. He was now commanded to go forward, God purposing to make even the wicked prophet with his wicked intention an instrument for manifesting to the heathen His protection of Israel [NUMB. xxii. 31-35].

On arriving in the country of Moab, and at the court of Balak, Balaam prepared to carry out the object for which he had come, but God caused him to exercise his prophetic gift in blessing instead of in cursing. *Three great sacrifices* were offered, *first*, at "the high places of Baal;" *secondly*, on "the top of Pisgah;" and, *thirdly*, "on the top of Peor," or Nebo, "that looketh to Jeshimon." At each place seven altars were built, and on each altar a bullock and a ram were offered; and twice while these sacrifices were being offered, Balaam also went apart from them to use some kind of "enchantments," or to invoke God in the adjoining heathen sanctuary [NUMB. xxiv. 1].

But when Balak expected to see the prophet spread his hands abroad over the hosts of Israel, and utter words which would assign them to destruction, he heard nothing but words that declared how the Lord had protected them hitherto, and would protect them for the future also [NUMB. xxiii. xxiv.]. At the last, when Balak's anger had grown to such a pitch that he had ordered the prophet to "flee to his place," refusing to give him any of the promised reward, the prophetic gift of Balaam was extended to a vision of far distant ages, and he was able to predict to the king what the people of Israel should do to his people "in the latter days." He saw Israel becoming a great kingdom, smiting "the corners of Moab," and destroying "all the children of Sheth;" he saw Amalek utterly destroyed by Saul, Edom and Seir gathered in among the possessions of David; he saw the Assyrians coming down in their strength to carry both the Hebrews and their subjugated neighbours into a piteous captivity; he saw also the great western empire of the later world coming from beyond Chittim, or Cyprus, and destroying the home both of the Assyrian and the Hebrew. But beyond all this, his vision was a parable of something far more important to the future of the world; for he also saw the rising of the Day-Star, which should shine equally on the Israelite and the Gentile, and the advent of Him who should "have dominion," wielding the Sceptre of government and the Sceptre of judgment [NUMB. xxiv. 17-24]. And thus one more page was added to the book of prophecy, telling that the Seed of the woman Who should bruise the head of the serpent, the Seed of Abraham in Whom all the nations of the earth should be blessed, was to come from the midst of that Israelitish nation which then lay encamped in the plains of Moab, ready to enter Canaan.

Balaam returned to his home, without the "rewards of iniquity," which he had coveted. But he became an apostate, and counselled the Midianites (or perhaps Balak himself) to seduce the children of Israel from the worship of God to that of Baal-Peor [NUMB. xxxi. 16], which was accompanied by licentious rites that involved much of impurity as well as idolatry [NUMB. xxv. 1-3; Lev. ii. 14]. For this the Lord punished both nations severely. A plague destroyed 24,000 of the Israelites [NUMB. xxv. 9]; and an army of the latter, commanded

## 160 DEPARTURE OF THE ISRAELITES [B.C. 1452.]

by Phinehas, the son of the high priest Eleazar, and numbering 12,000, was sent against the Midianites to destroy all of them, except their 32,000 young women and female children [NUMB. xxxi. 35], that the Lord might be avenged of Midian [NUMB. xxv. 16-18; xxxi. 1-18]. In this slaughter were included "five kings of Midian," perhaps those before called "elders," who had confederated with Balak. "Balaam, also, the son of Beor, they" took prisoner, and "slew with the sword" [NUMB. xxxi. 8].

A second census of the Israelites was taken at this time, those only being numbered who were twenty years old and upwards, able to go to war. These able-bodied soldiers were found to be 601,730 in number [NUMB. xxvi. 2, 51], a decrease of 1820 from the census of thirty-eight years earlier, which date shewed 603,550<sup>1</sup> [NUMB. ii. 32]. Besides these adult men there were also 23,000 Levites, including male infants. Including the wives (who would probably number not less than 500,000) and the children of both sexes under twenty years of age, there was thus a vast multitude ready to enter Canaan, numbering still at least 3,000,000, as at the departure from Egypt. This is the same number as the population of Scotland, for the occupation of a country of less than half its size.<sup>2</sup> But of these 625,000 men there was not one who had been among the number of those counted at the previous census in the wilderness of Sinai: "For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun" [NUMB. xxvi. 65].

The death of Moses himself was so closely impending, that even he was not to be numbered among the living. For the Lord said to Moses, "Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against My commandment in the desert of Zin, in the strife of the congregation, to sanctify Me at the water before their eyes:

<sup>1</sup> The tribes of Reuben, Simeon, Gad, Ephraim, and Naphtali, had decreased by 61,020, and the other seven tribes had increased by 59,400. Simeon had scarcely more than a

third of its original numbers left [comp. GEN. xlix. 7].

<sup>2</sup> These numbers give an average of thirty-six Israelites to each square mile of Palestine.

that is the water of Meribah in Kadesh in the wilderness of Zin" [NUMB. xxvii. 12-14]. Before he thus departed to a better land (which perhaps, however, he saw still more dimly) than the Land of Promise, Moses prayed that a successor might be appointed, that the congregation might not be left as sheep without a shepherd. To this office God designated Joshua<sup>1</sup> [*i.e.* saviour], who had long been a trusted servant of Moses, who had proved his prowess in the wars which the Israelites had been obliged to engage in, and above all "in whom" was "the spirit." Upon him Moses was to lay his hands, giving him a charge in the presence of Eleazar the high priest, and of the people, and putting some portion of his own honour as the leader of God's people upon him. But Joshua was not to be a prophet like Moses, for he was to learn the will of God from the high priest, and not from God Himself, as Moses had done. As the higher part of the Apostolic mission died out with the Apostles, and only its ordinary and lower part was handed on to the bishops their successors, so the apostolic mission of Moses ceased with his death, and Joshua inherited only the lower portion of that Leadership which had been conferred on his great predecessor [NUMB. xxvii. 12-23].

Moses was one of those great men who have no private life, and as his whole career for forty years had been one which was entirely subordinated to the good of his people, so his last days on earth were spent in the completion of his work as the divinely commissioned leader of Israel. This closing scene of the life of Moses took place in the plains of Moab, on the east side of Jordan, opposite to Jericho, occupying about a week of the last month in the fortieth year from the Exodus. He first of all gave certain directions which he had received from God respecting the settlement of Israel in Canaan, defining the boundaries of their country, assigning the conquered territory on the east of Jordan to the tribes of Gad and Reuben, and to the half tribe of Manasseh, and the land of Canaan itself to the remaining nine tribes and the half tribe of Ephraim [NUMB. xxiv. xxv. xxvi.]. Then the people were gathered day by day in a solemn "assembly of the congregation," while their aged leader recapitulated

<sup>1</sup> His original name was Oshea, and it was turned into Je-oshea, or Joshua (identical with the Greek

"Jesus"), by prefixing a letter of the sacred Name of God.

lated to them [1] their past history [DEUT. i.-iv.]; [2] the moral, ceremonial, and judicial law which God had ordained [DEUT. v.-xxvi.]; and [3] the covenant under which they were established as the chosen people of the Lord [DEUT. xxvii.-xxx.].

After these discourses had been spoken the aged leader of Israel wrote the words of the law in a book, and committed it to the care of the Levites, "which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, for a witness against thee" [DEUT. xxxi. 25, 26]. He then spoke the **prophetic Song**, "Give ear, O ye heavens!" which occupied a place among the Psalms of the day at "Lauds" every Saturday in the Church of England till the Reformation [DEUT. xxxii. 1-43]. Then he gave the prophetic **Blessing**, "The Lord came from Sinai" [DEUT. xxxiii. 2-29]; and with this the faithful Apostle of the Old Covenant ended his work and administration on earth.

Then "Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho." And the Lord shewed all the Promised Land in its length and its breadth, from Hermon to Zoar, and said unto him, "This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day" [DEUT. xxxiv. 1-6].

So ended his eventful life at the age of 120 years, when he was yet in the full vigour of heroic strength, for "his eye was not dim, nor his natural force abated" [A.M. 2553, or B.C. 1451]. His wonderful career left an indelible impress upon the nation of the Israelites, and no man ever occupied so exalted a position towards God and men until the Divine Mediator Himself appeared.

## CHAPTER II

**The Entrance of the Israelites into Canaan**

JOSHUA, CHAP. I—V

Date { A.M. 2553  
B.C. 1451

**A**FTER the death of Moses, for whom all Israel mourned thirty days, the Lord again confirmed His promise respecting the possession of Canaan by Israel: bidding Joshua "be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" [JOSH. i. 1-9]. The new leader of Israel began, therefore, at once to make preparation for leading his vast hosts into Canaan. Sending forward, first of all, two spies to reconnoitre as far as Jericho, he organized an advanced corps of 40,000 men, ordered the whole body of the people to be victualled for several days' journey, and prepared to remove the many camps into which the host was divided, from the high lands above Jordan down to the meadows on the eastern bank of the river. The river Jordan was only passable, even by an army, at the fords; and by taking possession of those fords Ehud, in after years, prevented the escape of a Moabite army of 10,000 men from the western to the eastern bank [JUDG. iii. 29; comp. xii. 6], and slaughtered the whole of them. It was an immense undertaking, therefore, to carry three millions of people across the river (especially when, as at this time, it had flooded its banks); but there was no hesitation on the part of Joshua, for the Lord had said, "Arise, go over this Jordan, thou and all this people . . . as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee;" and Joshua remembered the Red Sea too well to be afraid of the Jordan.

The **spies**, whom Joshua had sent out secretly from Shittim, went as far as Jericho without molestation, and took up their quarters at an inn on the town wall kept by

a woman named Rahab.<sup>1</sup> Their arrival soon became known to some of the people, who informed the king of Jericho ; and all being already in a state of alarm on account of the Israelites, he sent to apprehend them. But Rahab, who feared God, and whose faith [HEB. xi. 31] properly interpreted His providential care of the Israelites [JOSH. ii. 9-11], was unwilling to make herself their enemy, and hid the two spies under the stalks of flax which had lately been cut down and laid out to dry upon the roof of the house [JOSH. ii. 1-6]. Being thus thrown off the scent, the officers went towards the fords of Jordan in pursuit of the men. As soon as they had departed, Rahab drew from the spies a promise, that when Jericho should be taken they should remember her kindness and secure the lives of herself and her family. She then let them down from a window to the outside of the town wall ; and it was agreed that when the Israelites assaulted the city, she should hang out the scarlet cord<sup>2</sup> by which she had let them down from the same window, that her house might be known. The spies then secreted themselves in the hills for three days ; and when it was safe to go to the ford they came thence and went to report to Joshua. Their report was a faithful one, such as Joshua himself had delivered to Moses thirty-eight years before ; for they said, " Truly the Lord hath delivered into our hands all the land, for even all the inhabitants of the country do faint because of us " [JOSH. ii. 7-24].

Joshua then broke up the camps on the plateau of Moab, and brought the whole people down to the lower ground on the bank of Jordan ; the movement occupying three days. When it was completed he sent officers through the host to arrange for the passage of the river on the morrow : the one word of command for the march being like the " go forward " at the Red Sea. " When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place and go after it." He also directed the people to sanctify themselves as had been done before the giving of the law [EXOD. xix. 10, 14, 15], for " to-morrow the Lord will do wonders among you " [JOSH. iii. 1-5].

<sup>1</sup> The Hebrew word " harlot " is synonymous with that of a female innkeeper, and need not be interpreted in a bad sense.

<sup>2</sup> This scarlet cord has been asso-

ciated with the blood marks on the doors of the Israelites when the first-born were destroyed, as a type of the saving blood of Him who was descended from Rahab.

On the morrow Joshua gave more particular directions to the priests, that they should take up the ark of the covenant and advance at the head of the people (a space of 2000 cubits, or about half a mile, being left between them and the ark), and to stand still in the midst of Jordan until all had passed over.

The *miraculous drying up of Jordan* then took place, according to the promise of the Lord. For so vast a multitude to pass over quickly in so short a time a large and wide road was necessary. Whatever, therefore, the ordinary fords at this place may have been, they were plainly unfit for such a purpose; and many miles of the river's bed had to be uncovered to suffice for a road. The upper water of the swift-flowing Jordan was therefore dammed up at *Adam* (a town far northward of Jericho), while the lower stream flowed away into the Dead Sea; and thus the bed of the river was uncovered along the whole front of the encampment, "from Beth-jesimoth even unto Abel Shittim" [NUMB. xxxiii. 49], now stretched along the meadows as it had been before stretched along the upper plains above the wide valley.<sup>1</sup> In some respects this miraculous damming up of the river was even more wonderful than the uncovering of the bed of the Red Sea. In the latter case a strong east wind had been used as the means for driving back the waters, but at the Jordan no such means were used. The *command to the priests* who bore the ark was, "When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan;" the *promise to the people* was, "as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord

<sup>1</sup> If the great multitude, with their flocks and herds, the Tabernacle waggons, and all the baggage, had passed over at a place only 500 or 600 yards wide, their transfer from one bank to the other must have occupied much more than one day. But supposing the river's stoppage at Adam to have left four miles of its bed available for the passage, this would give a front of 6000 persons, allowing a little more than a yard to each person. This front would require to be 500 persons deep to take in the whole three millions; and it is just possible that it would be wide enough to allow of all getting over in one day. On the other hand, a

road of only 500 or 600 yards wide would have entailed a very difficult flank movement parallel to the river, which would require most exact military organization and punctuality to accomplish it at all with safety. But three millions of even disciplined troops could not have executed such a movement in a day. If we imagine the meadows on either side of the Wye above Monmouth flooded, and then imagine the river and the flooded meadows laid dry for several miles by a sudden stoppage of the river near Ross, we shall probably have a correct idea of what really took place at the river Jordan.

of all the earth, shall rest in the waters of Jordan, the waters of Jordan shall be cut off from the waters that come down from above ; and they shall stand upon an heap :” and *the historical fact* is that as soon as the feet of the priests bearing the ark dipped in the brim of the water that overflowed the meadows, “the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan : and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off : and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan” [JOSH. iii. 8, 13, 16, 17].

It sometimes happens that in very dry seasons the water of great rivers sinks lower and lower week after week until it becomes very shallow, and the bed is here and there visible and fordable. But this was no dry season, for “Jordan overfloweth all his banks all the time of harvest” [JOSH. iii. 15]: it was not a partial subsidence of the river, for “all the Israelites passed over on dry ground” along their whole front [JOSH. iii. 17]: nor was it a gradual subsidence, for in the same day the river was laid dry, the great host passed over, and “the waters of Jordan returned unto their place, and flowed over all his banks as they did before” [JOSH. iv. 18]. No natural causes are known which could produce such a wonderful result, and artificial means are out of the question: it must therefore be attributed to supernatural causes, working at the immediate will of an Almighty Power.

Quickly therefore [JOSH. iv. 10], but steadily and with faith in Divine power, the whole nation of the Israelites passed through the bed of the Jordan to the land given to them by God.<sup>1</sup> First of all passed the great advanced guard of 40,000 men [JOSH. iv. 13], who deployed along “the plains of Jericho” to protect the passage of the rest. Then came the Ark of the Covenant as far as the middle of the river’s bare bed, but halting there with a vacant space of half a mile on either side, which was not

<sup>1</sup> The women and children, with the flocks and herds, of the Reubenites, Gadites, and half the tribe of Manasseh are to be excepted,

since they remained in the plains of Moab, their permanent settlement.

to be used by the multitudes, and where it might stand, uncrowded, in view of all, and of the wondering heathen on the heights above Jericho. And while the Ark protected the hosts of Israel from the waters, and the line of their armed brethren formed five or six deep along the whole course on the opposite plains protected them from the Canaanites, they were marshalled into many great trains of waggons, camels, oxen, sheep, and marching thousands—a whole nation with all that belonged to it, as large as the population of Scotland—simultaneously crossing from the meadows of Moab to the meadows of Jericho.

When all had at length “passed clean over Jordan,” twelve representatives of the twelve tribes, who had stood beside the priests and the Ark during the passage [JOSH. iii. 12], set up a memorial of twelve stones in the midst of Jordan [JOSH. iv. 9], and carried twelve other stones on their shoulders to the camping ground of the Israelites on the plains of Jericho [JOSH. iv. 1-8, 20-24], laying them up there as a memorial monument of the Lord’s great work on behalf of His people. Then the Ark of the Covenant was carried forward to the Palestine shore, and the river returned immediately to its bed, flowing over its banks as it had done before [JOSH. iv. 14-18]. Four days afterwards, when the rite of circumcision had been revived [JOSH. v. 2-9], the Passover was celebrated “on the fourteenth day of the month at even, in the plains of Jericho” [JOSH. v. 10]. It seems never to have been celebrated in the wilderness, where the manna was a perpetual daily memorial of God’s mercies to Israel. But when the people again possessed flocks of sheep, and had arrived in a land where corn grew for the making of unleavened bread, the great rite was revived: “and they did eat of the old corn of the land (on the morrow after the Passover), unleavened cakes and parched corn, on the self-same day,” *i.e.* on the 15th of Nisan, B.C. 1451.

The manna ceased on the day following [JOSH. v. 12], and was never again eaten by the Israelites. God had given it them day by day for forty years while they lived in the wilderness, where there was no cultivable land; but now they had come to their promised home He withdrew the miraculous supply, leaving them to cultivate the ground for their own sustenance, and to “eat of the fruit of the land of Canaan.”

This miraculous entrance of the Israelites into Canaan took place on the 10th day of Nisan or Abib (which was in that year April 14th), in the year of the world 2553, or the year before Christ 1451 [JOSH. iv. 19]. The day on which Jordan was passed was, therefore, the fortieth anniversary of the passage of the Red Sea.

## CHAPTER III

### The Conquest of Canaan

JOSHUA VI—XXI

Date { A.M. 2553-2560  
B.C. 1451-1444

THE Israelites entered Canaan with the wealth, military force, and organization of a *great conquering nation*. Their fighting men numbered 600,000; and although part of this force was required for protecting the non-combatants and for the work of transport, they had evidently the means of sending several armies of 50,000 or 100,000 men into the field with ease. They were also very rich, for to the wealth brought out of Egypt, and increased during forty years' sojourn in the wilderness, they had now added the spoils of the several nations which they had conquered on the eastern frontier of Canaan. What these spoils amounted to may be imperfectly estimated from the enumeration given of those taken from one nation only, the Midianites. From this people the Israelite conquerors had taken 675,000 sheep, 72,000 oxen, 61,000 asses;<sup>1</sup> besides "jewels of gold, chains and bracelets, rings, earrings and tablets," which (from the tithe alone amounting in weight to 16,750 shekels) must have been worth in our money £324,000, and have weighed about 2½ tons [NUMB. xxxi. 32-54]. The magnitude of their conquest is also illustrated by the fact that in each case the king of the conquered nation was slain, and that the numbers of their subjects who were destroyed

<sup>1</sup> Although *camels* are not mentioned it is probable that a large number of these also were taken, for

at a subsequent date the camels of the Midianites are spoken of as "without number" [JUDG. vi. 5; vii. 12].

must have been very great, since the young girls, who alone of all the Midianites were saved alive, amounted to 32,000.

The Land of Canaan, of which the Israelites had come to take possession, was a narrow strip of country about 140 miles long, and having an average breadth of 60 miles: so small that there are many points from which the clear atmosphere permits a simultaneous view of the one extremity at mount Hermon, and the other at the Dead Sea. Its western frontier is the almost inaccessible eastern coast of the Mediterranean, its eastern, the deep gorge of the Jordan, the hills of Moab, and the great Syrian desert. The Lebanon and Anti-Lebanon fortify its northern extremity, and its southern frontier is guarded by the Egyptian and Arabian deserts. Its whole area has been estimated at 12,810 miles, less than that of Holland,<sup>1</sup> or than that of the six northern counties of England. Its western half is a broad plain gradually rising to the watershed which runs from north to south through the length of the country, and which spreads out into a broad table-land, (2000 feet above the sea level, and extending to the gorge of the Jordan) for its eastern half. The *Jordan*,<sup>2</sup> rising in the marshes of Merom, at the foot of Hermon, expands after a short course into the *Lake of Galilee* or *Tiberias*, and from the southern extremity of that lake flows, by a most tortuous and rapidly descending channel, into the *Dead Sea*, which lies at the bottom of a weird crevasse, a quarter of a mile below the level of the adjacent Mediterranean and Red Sea.

At the time when the Israelites entered Canaan it was a well-wooded, and hence a well-watered country, of *great fertility*. Moses describes it as a country very different from the artificially irrigated Egypt, "a land of hills and valleys, that drinketh water of the rain of heaven" [DEUT. xi. 11]; "a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and

<sup>1</sup> The area of Holland = 13,610 square miles: that of Yorkshire, Lancashire, Cumberland, Westmoreland, Northumberland, and Durham = 13,136 square miles. That of Scotland = 31,324 square miles.

<sup>2</sup> The name of Jordan = "De-

scender," one peculiar characteristic of the river being that it falls 1 foot in 200 yards. This fall is greater than that of any other river in the world except the Sacramento, but it is broken by the snake-like windings of its channel, to which there is no parallel.

pomegranates ; a land of oil, olive, and honey." He also speaks of it as rich in mineral treasures, "a land whose stones are iron, and out of whose hills thou mayest dig brass" [DEUT. viii. 7-9]. "Surely," said the spies who were sent to report respecting its character, and who brought back the great grapes of Eschol, "it floweth with milk and honey, and this is the fruit of it" [NUMB. xiii. 27].

Canaan had been peopled after the Deluge by descendants of Shem, but these had been supplanted before long by Hamite tribes, who gave to it the name of Ham's son. When the Israelites entered upon its conquests these tribes had developed into seven small *nations*, the *Canaanites*, who inhabited the plains ; the *Jebusites* and the *Hittites*, who dwelt in the central hill country about Jebus [*Jerusalem*] and Hebron ; the *Girgashites*, whose locality is unknown ; the *Amorites*, who occupied the south-eastern hills near the Dead Sea ; the *Hivites*, whose territory was in the north-east, about Mount Hermon ; and the *Perizzites*, who dwelt in the north-west, under the range of Mount Carmel [JOSH. x. 5, 40 ; xi. 3 ; xxiv. 11]. All these nations had inherited to the full the curse passed upon Ham and his son Canaan, and their extreme wickedness is several times spoken of as a reason why God was disinheriting and destroying them to make room for the Israelites [GEN. xv. 16 ; DEUT. ix. 4, 5 ; I KINGS xxi. 26].

The *capture and destruction of Jericho* was the first step towards the conquest of these nations. It was to be accomplished partly by a miracle and partly by ordinary warfare, and special directions respecting it were given by the Angel of the Lord, who appeared to Joshua as he had appeared to Balaam, with a drawn sword in his hand [JOSH. v. 13-15 ; comp. EXOD. xxxii. 34 ; NUMB. xxii. 22], revealing himself as the Divine "captain of the Lord's host."

The kings of the Amorites (the mountaineers west of Jordan), and of "the Canaanites which were by the sea," had all alike been struck with terror when they heard of the wonderful miracle which had enabled the Israelites to cross the river Jordan [JOSH. v. 1], and, instead of opposing their march, the king of Jericho had shut himself up within the walls of the town [JOSH. vi. 1]. To make a breach in these walls was beyond the power of the Israelites, to whom battering-engines were as yet

unknown ; the Lord therefore directed Joshua to march round the city at the head of his army once every day for six days, and on the seventh day to do so seven times, priests bearing the ark following the armed men ; in front of the ark seven priests, each carrying a ram's-horn trumpet, and, in the rear, the great company of unarmed Israelites. Six days this mysterious movement was carried on, no sound of defiance being heard except the blast of the sacred horns. But on the seventh day, and at the seventh circuit made on that day, Joshua said to the people, "Shout : for the Lord hath given you the city. . . . So the people shouted when the priests blew with the trumpets : and it came to pass when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city" [JOSH. vi. 2-20].

According to the strict orders which had been given, every living creature in Jericho, man and beast, was destroyed, with the exception of Rahab and her family.<sup>1</sup> Silver and gold, brass and iron, alone of all that the city contained, were preserved ; and all of these that was discovered was given in to the "treasury of the Lord." The city itself was also destroyed by fire, and an adjuration was pronounced by Joshua, "Cursed be the man before the Lord that riseth up and buildeth this city Jericho : he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it" [JOSH. vi. 20-26]. This prophetic adjuration was uttered in the year B.C. 1451 ; the penalty pronounced was incurred by Hiel the Bethelite in the days of Ahab, more than 500 years afterwards [1 KINGS xvi. 34].

<sup>1</sup> Rahab was naturalized among the Israelites [JOSH. vi. 25] ; and, marrying Salmon, became the great-

great-grandmother of David, and thus an ancestress of our Lord [MATT. i. 5].

Salmon = RAHAB  
 Boaz = Ruth  
 Obed  
 Jesse  
 DAVID.

The first duty of the Israelite nation on taking possession of Canaan was to renew the covenant made between God and His chosen people with the solemn ceremony at Mounts Ebal and Gerizim which Moses had enjoined a few weeks before in his last words [DEUT. xxvii. 5]. To the plain of Moreh, or Shechem, therefore, where God had first promised the land to Abraham [GEN. xii. 7], the hosts of Israel were now forcing their way. But although Jericho had been destroyed another great city, that of **Ai**, near Bethel, still stood in their way, and this too it was necessary to conquer.

This *capture and destruction of Ai* was for a time impeded by a calamitous defeat which was brought upon the Israelites through the *sacrilege of Achan*, who had disobeyed the commandment of God by taking for himself "a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels' weight," which he buried in the earth beneath his tent [JOSH. vii. 1, 11-21]. In consequence of this act "the anger of the Lord was kindled against the children of Israel," and when Joshua, by the advice of his spies, sent a small force of 3000 men against the city of Ai, about thirty-six of them were slain, and the rest ignominiously defeated and driven to flight [JOSH. vii. 2-5]. In answer to Joshua's sorrowing prayer, the Lord revealed to him the cause of His anger, and the means by which the people were to be purified from the sin with which they had been defiled. On the discovery of his transgression, therefore, Achan and his family (who were doubtless as guilty as himself), suffered the penalty of death by stoning, their bodies and all their goods being afterwards consumed by fire [JOSH. vii. 24-26]. After this terrible act of justice and atonement, the Lord gave permission to Joshua to attack Ai by an ambush, enjoining him to destroy the city as Jericho had been destroyed, but to save the spoil and the cattle for the conquerors. Joshua's stratagem succeeded; all the inhabitants were slain, to the number of about 12,000, and the king, being taken prisoner, was also put to death. Thus the two great strongholds which barred the route of the Israelites from Jordan to the plain of Moreh, were both cleared out of the way, and the great host marched on, still in one body, to carry out the last command of their Lawgiver.

**Ebal and Gerizim** are two hills which rise to the north

and south of Nablous, the modern representative of Shechem. Between them lies the vale of Shechem, which is not more than 100 yards wide at its narrowest part, the extreme distance between the summits of the two hills being not more than  $1\frac{1}{4}$  mile. Just below the summit of each hill there is a steeply ascending hollow, which forms on either side a great amphitheatre sufficient to form standing-ground for a large number of people. It was in these hollows and on these two hills that the whole multitude of the Israelites, "with the women, and the little ones, and the strangers that were conversant among them" [JOSH. viii. 35], were assembled by Joshua to renew the national covenant with God. In the narrow part of the valley stood the priests with the Ark of the Covenant, and on either hill half of the tribes: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin, standing upon Mount Gerizim, while Reuben, Gad, Asher, Zabulon, Dan, and Naphtali stood on Mount Ebal [DEUT. xxvii. 12, 13; JOSH. viii. 33]. Then Joshua offered burnt-offerings and peace-offerings on an altar which he had built upon Mount Ebal, and upon which he had written "a copy of the law of Moses," probably the Ten Commandments, "which he wrote in the presence of the children of Israel" [JOSH. viii. 30-32]. When this great sacrifice had been offered, and portions of it used for festive rejoicings [DEUT. xxvii. 7], the great ceremony of the cursings from Mount Ebal and the blessings from Mount Gerizim was performed, the people answering "Amen" to each of the former, as in the English Communion Service [DEUT. xxvii. 14-26; xxviii. 1-68]. Joshua "read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded which Joshua read not" [JOSH. viii. 34, 35]. Thus the covenant was renewed with sacrifice as it had been at first made at Sinai, though it does not appear that there was any special manifestation of the Divine Presence at Shechem.

It was probably at the same time that a sepulchre was made for the burial of Joseph's embalmed body, which the Israelites had brought up out of Egypt, according to the patriarch's own injunction [GEN. l. 25; EXOD. xiii. 19], and had borne with them during all their forty years' wandering. This sepulchre of Joseph is still traditionally recognized as a spot near to Jacob's well, at the foot

of Mount Gerizim, "in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver" [JOSH. xxiv. 32], and which Jacob had given to Joseph for part of his inheritance [GEN. xlviii. 22].

The *headquarters of the Israelites* during the time that their armies were conquering the land of Canaan were at an encampment formed between Shechem and Bethel, in a plain called *Gilgal*,<sup>1</sup> on the eastern side of which was *Shiloh*, the sacred place of the Jewish worship for about 400 years, and where the Tabernacle rested from the time of the covenant just celebrated at Ebal and Gerizim, until at least the time when the new Tabernacle was erected at Zion by David [2 SAM. vi. 17; comp. PS. lxxviii. 61-69].

A few miles to the south-west of this encampment at Gilgal were four cities inhabited by a colony of the northern Hivites, viz., "Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim" [JOSH. ix. 17], from the first of which, "a great city, as one of the royal cities, greater than Ai" [JOSH. x. 2], they were called *Gibeonites*. These practised a stratagem upon Joshua by sending ambassadors with "old sacks upon their asses, and wine bottles, old and rent, and bound up, and old shoes and clouted upon their feet, and old garments upon them, and all the bread of their provisions dry and mouldy," saying they had come from a far country, and were desirous that the Israelites should make a friendly treaty with them [JOSH. ix. 4-13]. Instead of "inquiring of the Lord," the rulers of Israel contented themselves with the evidence thus afforded, and entered into the treaty requested. Three days afterwards the deception was discovered, and the Gibeonites were known to be their near neighbours: but as a solemn oath had been taken to "let them live," they could not be destroyed like the inhabitants of Jericho and Ai. Joshua therefore ordained that they should be in servitude to the Israelites, "hewers of wood and drawers of water for the house of my God" [JOSH. ix. 14-27]. To this the Gibeonites willingly consented, and they were employed with other captives in the duties indicated until they became almost or quite absorbed

<sup>1</sup> This is to be distinguished from the Gilgal near Jericho, which formed the first encampment of the

Israelites after they had crossed Jordan.

into the Hebrew race [2 SAM. xxi. 2]—their official name in later times being that of *Nethinim* [NEHEM. xi. 21].

This alliance with the Gibeonites added greatly to the alarm with which the destruction of Ai and Jericho had filled the inhabitants of Canaan. The six nations of which they were composed had already leagued together to attack the Israelites [JOSH. ix. 1, 2], and the campaign was now opened by *the five kings of the Amorites* (or southern mountaineers of Canaan, *marching against Gibeon* [JOSH. x. 1-5]. The Gibeonites claimed the assistance of Joshua under the treaty recently made with them by him; and he at once marched up to the hill country from the encampment at Gilgal to attack the Amorites. The Israelite army reached Gibeon by a forced march in a single night, and when they surprised the Amorites in the morning they slew large numbers of them, and drove the rest before them westward to Beth-horon, Azekah, and Makkedah [JOSH. x. 6-10]. Then, as at Jericho, the Lord assisted Israel by miracles. In the valley of Beth-horon He "cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword" [JOSH. x. 11]. Then also, as the evening drew on, and it seemed as if the flying Amorites would escape, Joshua "said in the sight of Israel, Sun, stand thou still upon Gibeon: and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. . . . And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel" [JOSH. x. 12-14]. The five kings, Adoni-zedec, king of Jerusalem; Hoham, king of Hebron; Piram, king of Jarmuth; Japhia, king of Lachish, and Debir, king of Eglon, had concealed themselves in a cave at Makkedah, but they were discovered, and after "the captains of the men of war" had "put their feet upon the necks of them" in token of their complete subjugation, they were ignominiously hanged upon five trees, their dead bodies being afterwards cast into the cave, and great stones being rolled to the cave's mouth [JOSH. x. 15-27].

Some remnant of the Amorites, notwithstanding the great slaughter of that day, escaped into their fortified towns [JOSH. x. 20]. Against these Joshua led his army,

and one after another they were taken by assault. Makkedah, Libnah, Lachish, Eglon, Hebron, and Debir successively fell before them, the kings of Makkedah and Libnah, and Horem, king of Gezer, were added to the number of the slaughtered chiefs; and of each city it is emphatically recorded that he "utterly destroyed all the souls that were therein; he left none remaining" [JOSH. x. 21-39].

The result of this first battle and the capture of the cities which followed, was to place the whole of southern Palestine, except the coast, in the hands of the Israelites. "Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs . . . from Kadesh-barnea even unto Gaza, and all the country of Goshen,<sup>1</sup> even unto Gibeon" [JOSH. x. 40, 41]. The army of Israel then returned to the encampment at Gilgal, resting for a time until a further campaign should be undertaken against the northern parts of the land of which possession was given to the Israelites.

Before long, however, the remaining kings of the tribes of Canaan collected a very large force together "at the waters of Merom" [*Lake Hooleh*], the marshy district between Mount Hermon and the Sea of Galilee, through which the Upper Jordan flows. All hope of checking the Israelites depended upon the movement thus begun by the northern Canaanites, and such great efforts were made to secure victory that the host encamped at Merom is said to have been "even as the sand that is upon the sea-shore in multitude, with horses and chariots very many" [JOSH. xi. 1-5]. But "the Lord fought for Israel," and nothing could stand against them. Forced marches again carried Joshua's army from the camp at Gilgal to the hostile camp at the waters of Merom with so much speed that the army of the north was surprised suddenly as that of the south had been. "And the Lord delivered them into the hand of Israel, who smote them and chased them unto Great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them until they left them none remaining." Hazor, a fortified town, whose ruins still overlook the waters of Merom, was burnt with fire. "Hazor beforetime was the

<sup>1</sup> "The land of Goshen" is again mentioned in JOSH. xi. 16, and seems to have been a plain of southern

Palestine, so called on account of its fertility, and in association with recollections of Egypt.

head of all those kingdoms" in the north of Palestine, and Jabin its king had been the leader of the confederacy formed against Israel [JOSH. xi. 1, 10]. It was the only one of the northern cities that was destroyed, for, "as for the cities that stood still in their strength, Israel burned none of them, save Hazor only" [JOSH. xi. 13]. The conquest of the country was probably considered complete without destroying them, and perhaps the few inhabitants left in them had fled before the conquerors to the ravines of Lebanon; there to become the ancestors of the modern Druses and "Maronites."

Although these conquests are narrated in a very short compass they occupied about six years from the day when the Israelites had crossed Jordan [JOSH. xiv. 10, 11]. In that time they had overcome and nearly exterminated the six nations who occupied the highlands of Palestine, and its plains as far as the narrow strip of southern coast inhabited by the Philistines: thirty-one kings having been slain. Their previous conquest in the last year of the life of Moses had also given them possession of the large territory on the east of the Jordan and the Dead Sea, which had been the kingdoms of Sihon and Og, the two kings of the eastern Amorites. Thus the Israelites were now masters of Canaan "from the plain to the sea of Chinneroth," or Galilee, in the north, and from the plain to "the sea of the plain, even the salt sea," in the south, including all the eastern borders of the Jordan from Lebanon and Hermon to the mountains of Seir [JOSH. xi. 18-23; xii. 1-24]. These boundaries had already been defined by the Lord Himself with great minuteness, when the Israelites had been encamped in the plains of Moab waiting for the word of command to cross Jordan [NUMB. xxxiv. 1-12]: and now the nation was to be broken up into several tribes, who were to be dispersed, each to take possession of its own district.

This *dispersion of the tribes* took place in the seventh year after the entrance of the Israelites into Canaan [A.M. 2559 or B.C. 1445]. Some directions respecting the division of the land among them had been given by God to Moses shortly before his death, at the same time that the general boundaries of the land were defined.<sup>1</sup> The tribes of Reuben and Gad, and *half the tribe of Manasseh*,

<sup>1</sup> It was also predicted with prophetic accuracy in Jacob's Blessing, GEN. xlix.

were to receive for their inheritance the conquered territory of Moab, "the land of Gilead," on the east of Jordan, on condition of their furnishing the vanguard of the host on its entrance into Canaan, and continuing their services until the end of the war [NUMB. xxxii. 1-42; xxxiv. 14, 15; JOSH. xiii. 8-32]. The tribe of **Levi** were not to have any territory assigned to them, but were to be distributed in forty-eight cities (with suburbs around them) among the territories of the other tribes [NUMB. xxxv. 8; JOSH. xiii. 14]. There were thus nine and a half tribes to be provided with territories out of the land of Canaan itself. The equitable distribution of the country among these was to be made by lot under the superintendence of Eleazar the high priest and Joshua; a prince of each tribe being also named by God to assist Joshua and Eleazar in the subdivision of the respective territories [NUMB. xxxiv. 16-29]. From this mode of distribution, the country belonging to each several tribe was called "The Lot" of that tribe [JUDG. i. 3], these tribal lots being as follows.

The tribe of **Judah** received for its inheritance the whole of the southern part of Canaan, from Jerusalem to the wilderness, including the ancient home of Abraham at Hebron, which was apportioned to Caleb [JOSH. xiv. 6-15] by Moses for his faithfulness at the first reconnaissance. But a part of the territory of Judah, comprising about one-third, at its southern end, was afterwards assigned to the tribe of Simeon [JOSH. xix. 9]. This southern portion of Canaan (with the addition of the lot of Benjamin, around Jerusalem) afterwards formed the kingdom of Judah, and the country known as **Judea** [JOSH. xv. 1-63].

The tribe of **Simeon** had apportioned to it the southern part of the inheritance of Judah, including the ancient home of the patriarchs at Beer-sheba [JOSH. xix. 1-9].

The tribe of **Benjamin** received a small territory north of Judah, which contained the city of Jerusalem, and the ancient shrine of Jacob at Beth-el. It extended up the river Jordan to a short distance above Jericho, and thus took in the part of Canaan on which the children of Israel first encamped on their entrance into Canaan [JOSH. xviii. 11-28]. This small district was the metropolitan county of the Holy Land, and hence the tribe is spoken of in the Psalms as "little Benjamin their ruler" [PS. lxxviii. 27].

It afterwards formed the northern end of Judæa, or the kingdom of Judah.

The tribe of **Ephraim** was located north of the metropolitan district of Benjamin, in a narrow strip of country between it and Manasseh, but extending from the Mediterranean to the Jordan. It contained the old northern encampment of Jacob at Shechem, the mounts Ebal and Gerizim, and the sanctuary of Shiloh, where the Tabernacle remained until the time of Saul [JOSH. xvi. 5-10]. Several cities belonging to Ephraim were also included within the territory of Manasseh [JOSH. xvi. 9], the joint territory of these two forming "the lot of the children of Joseph" [JOSH. xvi. 1-4] on the west of Jordan: and to it was afterwards added the mountain district of Carmel [JOSH. xvii. 14-18]. It was at Timnath-serah in Mount Ephraim that Joshua received his own portion of the promised land [JOSH. xix. 49, 50], and there he spent the latter years of his life.

The tribe of **Manasseh** had territory assigned to it on the west of Jordan, as well as that of Bashan and Gilead, which were given to the eldest family of the tribe, that of Machir, in the Moabite country. Its western territory extended northward of Ephraim, including a large portion of what was afterwards known as **Samarita**, and thus took in Mount Carmel [JOSH. xvii. 1-18]. Part of this territory was given to Noah, Hoglah, Milcah, and Tirzah, the *daughters of Zelophehad* and great-granddaughters of Joseph, who inherited their father's possessions, in default of sons, according to a law made by Moses in their behalf [NUMB. xxxvi. 1-12; JOSH. xvii. 3-6].

The tribe of **Issachar** received a portion of the territory at first assigned to Manasseh, the plain of Esdraclon, or valley of Jezreel, which afterwards became the great battle-field of Palestine, and the residence of the kings of Israel [JOSH. xix. 17-23].

The tribe of **Zebulon** was placed northward of Issachar in the hill country which rises above the plain of Esdraclon, and which was afterwards known as Galilee. It extended from the south-western shore of the Sea of Chinneroth (or Galilee) to the slope of Carmel, and contained Bethlehem, Nazareth, Cana, Tiberias, and Mount Tabor [JOSH. xix. 10-16]. Capernaum lay on "the borders of Zebulon and Naphtali" [MATT. iv. 13-16], and it was in "the hill country" of Zebulon that the Blessed Virgin visited her cousin Elisabeth.

The tribe of **Asher** had assigned to it the rich plain on the shore of the Mediterranean which extended northward from Mount Carmel to Phœnicia, taking in the great sea-ports of Tyre and Sidon [JOSH. xix. 24-31]. The "sea-shore" and "breaches" or *creeks* of Asher are named in the song of Deborah [JUDG. v. 17].

The tribe of **Naphtali** took possession of Lebanon and Anti-Lebanon, with the broad valley between, and thus occupied the northern part of Canaan, where it bordered on the country around Damascus. From Lebanon it extended southward to the northern shores of the Sea of Galilee, the upper Jordan running through the eastern side of its territory [JOSH. xix. 32-39].

The tribe of **Dan** at first occupied a small tract of country around Joppa between Judah and Ephraim. Hence the song of Deborah speaks of the "ships" of Dan [JUDG. v. 17]. But this proving too small a territory for the tribe, the Danites afterwards took possession of "Leshem," or **Lais**, under Mount Hermon, and northward of eastern Manasseh, re-naming the city after the tribe. Dan thus became the northern extremity of the land of Israel, as Beer-sheba was its southern, and so "from Dan to Beer-sheba" was a proverbial expression for the whole land [JOSH. xix. 40-48; JUDG. xviii. 1-29].

Of the country "beyond Jordan," the land of Moab and Bashan, the *southern* part was occupied by the tribe of **Reuben**, the *middle* portion by the tribe of **Gad**, and the northern part, the eastern shore of the sea of Galilee and of the upper Jordan, with a great tract of country south of Damascus, by half of the tribe of **Manasseh**.

The tribe of **Levi** was distributed in forty-eight cities, which were given up to them by the other tribes. Thirteen of these were situated in the south, or Judæa, fourteen of them on the east of Jordan, and the remaining twenty-one were in Samaria and Galilee [JOSH. xxi. 1-42]. Of these Levitical cities six were set apart as *cities of refuge*, namely, **Hebron**, **Shechem**, and **Kedesh** (in the extreme south, the middle, and the north of the country west of Jordan), with **Bezer**, **Ramoth-Gilead**, and **Golan** in corresponding positions among the three tribes on the eastern side of the river [JOSH. xx. 2-9]. These cities were intended as safe asylums for persons who had by *accident*, by what is called in modern times *justifiable homicide*, or under such provocation as distinguishes *man-*

*slaughter* from murder, taken the life of another [NUMB. xxxv. 9-34]. The appointment of these six cities of refuge was the last act of Joshua and Eleazar in the division of the conquered country among the tribes of Israel.

Thus "the Lord gave unto Israel all the land which He swore to give unto their fathers: and they possessed it and dwelt therein" [JOSH. xxi. 43]. It was not a land which had been laid desolate by the wars that accompanied its conquest, or which required many years to bring it into a condition suitable for the residence of a highly civilized people. On the contrary, it was a land already abounding in the fruits of ancient civilization, "with great and goodly cities. . . . houses full of all good things . . . wells digged . . . vineyards and olive trees" planted [DEUT. vi. 10, 11]. Its natural abundance was so great that even the characteristic designation of it as "a land flowing with milk and honey" was to a certain extent literal, as the wild honey found by Samson [JUDG. xiv. 8], and by Saul's army [1 SAM. xiv. 25, 26] shews: but this natural abundance was also increased by artificial cultivation, the soil of even the very hills being already upheld by those terrace walls still found in Palestine, that every available spot might be brought under cultivation. Cities, fields, and vineyards were thus prepared for the Israelites to occupy and cultivate; "much riches . . . very much cattle . . . silver, gold, brass, iron, and very much raiment" [JOSH. xxii. 8] were taken from the Canaanites by them, and when their tribes dispersed throughout the country, they went to their homes as men who had come into the possession of an inheritance, to find places ready for dwelling in and riches waiting to be used. "There failed not ought of any good thing which the Lord had spoken unto the house of Israel: all came to pass" [JOSH. xxi. 45]. "He gave them the lands of the heathen, and they took the labours of the people in possession" [Ps. cv. 43]. Whenever any of the aboriginal inhabitants remained (as in Philistia and Phœnicia) they were completely quelled before the miraculous tide of victory which had swept over Canaan, and the Lord so gave Israel rest that "there stood not a man of all their enemies before them" [JOSH. xxi. 44], and it only remained for His chosen people to spread themselves over the territory which He had so remarkably prepared for them and placed in their hands.

Many centuries afterwards the words of prophecy spoke of God's preparation of the land for His people, and of His people for the land: "My Well-Beloved hath a vineyard in a very fruitful hill: and He fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein" [ISA. v. 1, 2]. "Thou hast brought a Vine out of Egypt, Thou hast cast out the heathen and planted it: Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river" [PSA. lxxx. 8-11]. "We have heard with our ears, O God, our fathers have told us, what Thou hast done in their time of old; how Thou hast driven out the heathen with Thy hand, and planted them in; how Thou hast destroyed the nations, and cast them out. For they gat not the land in possession through their own sword, neither was it their own arm that helped them; but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto them" [PSA. xliv. 1-4].

# BOOK V

## THE COMMONWEALTH OF THE ISRAELITES

A. M. 2560—2909

B. C. 1444—1095

## THE BOOKS OF JUDGES AND RUTH.

**JUDGES.**—This book is supposed to have been written by Samuel, in the early part of the reign of Saul [see Judges xviii. 1 ; xix. 1 ; xxi. 25] ; and its name is taken from the twelve judges, or chief rulers of Israel, whose history occupies the first seventeen chapters. The remaining five chapters are filled with incidents connected with a time of anarchy, when there was no ruler, and when idolatry had almost superseded the worship of God. The history contained in the book extends over about three centuries.

**RUTH.**—The four chapters which are placed under this name form a kind of appendix to the Book of Judges, and were most likely written by Samuel. They contain the history of one who was not of the twelve tribes (though a descendant of Abraham), but who by marriage became an ancestor of our Blessed Lord. Thus the book foreshadows the interest of all nations in the Redeemer of the world at large.

## CHAPTER I

### **The Israelites as a Settled Nation**

JOSHUA, CHAP. XXII—XXIV, AND JUDGES I

Date { A. M. 2560–2584  
B. C. 1444–1420

FOR three centuries after the dispersion of the twelve tribes into their several districts, the history of the Israelites is fragmentary and very obscure ; and it is only during the first few years of those centuries that we can continue to trace out the general features of their national life. The dispersion of the tribes was in itself a great and trying epoch, breaking up the nation into twelve small states, each of which would henceforth have many separate interests that might easily prove of a conflicting character. The unity of a large multitude living, traveling, and worshipping together in one body, was also exchanged for such political and religious unity as could exist between twelve bodies distributed over 12,000 square miles of territory, and meeting together only by their representatives, the elders.

Elements of danger shewed themselves indeed in the very act of dispersion, the *disintegration* of the tribes having very nearly resulted in a civil war. The general conquest of Canaan having been completed, Joshua dismissed the trans-Jordanic tribes, "the Reubenites, the Gadites, and the half-tribe of Manasseh," to "the country of Gilead, the land of their possession, whereof they were possessed according to the word of the Lord by the hand of Moses." Before doing so the aged leader, who had seen the idolatries of Egypt, Moab, and Canaan, gave them a strict charge to observe the law of Moses, and not to forsake the Lord : and to make this charge the more impressive, he gave it to them with his final blessing at

Shiloh, the sacred place of the Tabernacle, the Ark, and the Divine Presence; where all national acts of worship were alone to be offered [JOSH. xxii. 1-6]. As soon as they had crossed the river Jordan these three tribes "built an altar, a great altar to see to . . . over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel" [JOSH. xxii. 9-11]. The ten tribes of the west immediately "gathered themselves together at Shiloh to go up to war against them," but previously to doing so sent an embassy of their ten princes, the heads of the tribes, under the charge of Phinehas, the son of Eleazar the high-priest, to remonstrate with them on the iniquity of setting up altar against altar, "in building you an altar beside the altar of the Lord our God" [JOSH. xxii. 12-20], reminding them of the plagues that followed the idolatry of Baal-Peor and the transgression of Achan. To this embassy the trans-Jordanic tribes replied that their altar was not set up in rebellion or transgression, nor for the purpose of offering sacrifices, but as a memorial of their religious unity with the western tribes, and as a protection for themselves in future times, that it might not be said they had no part in the Lord God of Israel [JOSH. xxii. 21-29]. With this answer the ambassadors and the ten tribes were satisfied, and a dreadful civil war was prevented. It does not appear that the trans-Jordanic tribes ever seceded from the religious unity of Israel, or that this memorial altar was ever used for purposes of sacrifice. It was probably such an altar as Joshua had built on crossing Jordan, and set up opposite to it on the eastern side; and it received the name of *Ed*, *i.e.* a witness.

A few years later, shortly after the death of Joshua and before the rule of the judges began, civil war actually broke out among the tribes in consequence of the shameful and profligate wickedness of some Benjamites who dwelt in the town of Gibeah [JUDG. xix. 1-30]. The whole of Israel, "from Dan even to Beer-sheba, with the land of Gilead,"—the trans-Jordanic tribes,—"gathered together as one man" to avenge this wickedness [JUDG. xx. 1, 8]. The head-tribe of Judah was appointed by God to undertake the punishment of the Benjamites [JUDG. xx. 18], but as many as 40,000 of them were slain in their first and second attacks upon the 27,000 men of Benjamin [JUDG. xx. 15, 21, 25]. On the third attack, however,

25,000, nearly the whole of the army of the Benjamites, were slain, and their cities were destroyed [JUDG. xx. 26-48]. In this civil war the men of the tribe of Benjamin were almost exterminated [JUDG. xxi. 6], and its place in Israel was only restored by a series of savage stratagems which seem more like those of a heathen nation than of the Israelites [JUDG. xxi. 1-25].

The *unenterprising and yet covetous spirit* of the Israelites was, however, a still greater element of danger than that of disintegration. When the land had been subdued so far that all power of effective resistance on the part of the aboriginal inhabitants was quite broken, some of the tribes still lingered at the general encampment of Shiloh, and Joshua had to urge them on to their duty by such words as "How long are ye slack to go to possess the land which the Lord God of your fathers hath given you?" [JOSH. xviii. 3]. But even after this appeal had been responded to, all the south-western coast was still in the hands of "five lords of the Philistines" [JOSH. xiii. 3], as was the north-western coast in the hands of the Phœnicians, or "Sidonians" [JOSH. xiii. 6], who also, with the Hivites, still kept possession of the ravines and hill country about Lebanon and Hermon [JOSH. xiii. 4-6; JUDG. iii. 3]. The Jebusites still held the fortress of *Jebus*, the "upper city" of Jerusalem [JOSH. xv. 63; JUDG. i. 21], while Canaanites still dwelt in *Gezer* [JOSH. xvi. 10; JUDG. i. 29; 1 KINGS ix. 16], and in many cities within the districts of Manasseh [JOSH. xvii. 12, 13; JUDG. i. 27], Zebulon, Asher, and Naphtali [JUDG. i. 30, 33].

Thus, although the twelve tribes were distributed to their several localities, that each, following up the general subjugation of Canaan, might take exclusive possession of its own particular portion or "lot," several of these tribes found it more pleasant and convenient to enter on a joint possession in which they could claim a superior position on the credit of the victories achieved by the national arms, without troubling themselves to expel the aboriginal inhabitants as the Lord had commanded them. The best parts of the country were cleared of the Canaanites, while, where any remained, they were so reduced in numbers, and their fighting organization and power was so ruined, that their capacity for active resistance was destroyed. Hence the Israelites did not view them as

dangerous enemies, and made no effort to carry out the Divine edict [EXOD. xxiii. 31; DEUT. vii. 16] respecting their entire expulsion from Canaan. Some they permitted to remain as tributaries [JOSH. xvi. 10; xvii. 13; JUDG. i. 28, 30, 33, 35], others they doubtless reserved to do servile work (as in the case of the Gibeonites) in districts which could not as yet be fully occupied by themselves on account of their comparatively small numbers.<sup>1</sup>

Thus the purposes of God in bringing the Israelites into Canaan were frustrated, and instead of its becoming a "Holy Land," inhabited only by the chosen race of Israel, it became for several centuries a land of mixed races, among whom the Israelites were at the best only the most powerful, and at the worst mere tributaries and slaves.

The last days of Joshua's rule were not, however, embittered by observation of the full extent to which this system of compromise would be carried out. He was head of the Israelite nation for a quarter of a century after the death of Moses, and after seeing the slavery of Egypt, and the trials of the wilderness, lived to witness the victorious settlement of his nation in the Promised Land. It was his happiness also, although he far outlived all his contemporaries except Caleb, and did not pass away from the scene of his victories until he had reached the good old *age of 110 years*, to die before the days of national declension set in.

Before his death, "a long time after that the Lord had given rest unto Israel from all their enemies round about," when "Joshua waxed old and stricken in age" [JOSH. xxiii. 1], he called together<sup>2</sup> the *representative assembly* of Israel, "their elders," "their heads," and "their officers," gave to them a charge respecting the dangers that were associated with the intermingling of the Israelites and the remaining Canaanites, and enjoined them to be "very courageous to keep and do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left." He warned them especially [1] not to become familiar with the

<sup>1</sup> There was to be a *gradual* expulsion, however, not a sudden one, lest the country should be overrun with wild beasts through non-occupation [EXOD. xxiii. 29; DEUT. vii. 22].

<sup>2</sup> This assembly probably took place at Timnath-serah, the city built by Joshua on his own land.

heathen ; [2] not to adopt in any degree their religious customs ; and [3] not to intermarry with them [JOSH. xxiii. 7, 12]. Encouraging them with the remembrance of what they had already been able to do under Divine protection, he also warned them that the Lord would no longer protect them if they thus transgressed His commandments. Hitherto no man had been able to stand before them, and one man of them would still chase a thousand while the Lord was fighting for them ; but if they failed to cleave to the Lord, adopted the customs of the heathen, and intermarried with them, then the Lord would fight for them no longer. " Know for a certainty," said Joshua, taking up the words of God to Moses [NUMB. xxxiii. 55], " that the Lord your God will no more drive out any of these nations from before you, but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you " [JOSH. xxiii. 13]. Still more awfully striking are the prophetic words of warning, the truth of which (though spoken 3300 years ago) is verified by eighteen centuries of history ; " it shall come to pass, that as all good things are come upon you, which the Lord your God promised you ; so shall the Lord bring upon you all evil things, until He hath destroyed you from off this good land which the Lord your God hath given you " [JOSH. xxiii. 15].

After this Joshua called together *the great congregation* of the people, " all the tribes," as well as those who had been present on the preceding occasion, assembling them at *Shechem*, where they presented themselves before God " [JOSH. xxiv. 1]. In this solemn assembly he recapitulated the Lord's dealings with His people from the call of Abraham in Chaldæa until the time when he was speaking to them. This address was not spoken in his own name, as the preceding one had been, but was begun with the prophetic formula, " Thus saith the Lord God of Israel," thus corresponding to the last words of Moses. It ended by setting forth the present position of the nation, " I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them ; of the vineyards and oliveyards which ye planted not do ye eat " [JOSH. xxiv. 13]. The dying leader of Israel then called upon them to renew or to reject the covenant formerly made between them and God, " choose you this

day whom ye will serve . . . but as for me and my house we will serve the Lord." With one voice (as when in the days of Elijah the people cried, "The Lord He is the God") they said, "we also will serve the Lord, for He is our God. . . Nay, but we will serve the Lord:" and when Joshua said, "ye are witnesses against yourselves," they cried, "we are witnesses. . . . The Lord our God will we serve, and His voice will we obey." "So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God : and took a great stone, and set it up there under an oak that was by the sanctuary of the Lord," for a witness to them, and to future generations, of what had been said and done that day [JOSH. xxiv. 15-27].

Such was the leave-taking between the people and their second great leader. All that is said of him afterwards is, that he died at the age of 110 years, and that he was buried in "Timnath-serah [A.M. 2584, *or* B.C. 1420], which is in Mount Ephraim, on the north side of the hill of Gaash" [JOSH. xxiv. 29, 30]. He was probably the last of the old generation of Israelites who had come out of Egypt under the leadership of Moses, and, next to Moses and David, he was the greatest "servant of the Lord" who ever assumed the leadership of His people.

## CHAPTER II

### **The Rule of the Twelve Judges**

#### JUDGES AND RUTH

Date { A.M. 2588—2899  
B.C. 1416—1105

**U**NDER Moses and Joshua the government of the Israelites was of a special character, being in the strictest sense a **Theocracy**. Both these rulers were under the influence of Divine guidance to an extent which made it literally true that their government was the rule [*κράτος*] of God [*Θεοῦ*]; and no movement of any importance was undertaken except under His direct command. A con-

stant visible sign of the Divine Presence was manifested by the Cloud over the Tabernacle, occasional miracles of national interest and importance revealed the hand of the Lord : and His will was made known either by audible communication to Moses [NUMB. xii. 8], or by some intelligible revelation, designated as "Urim and Thummim" [NUMB. xxvii. 21], to the high-priest.

*Principles of self-government* had, however, been continuously developing during the whole time in which the Israelites had been training for national independence. The existence of "heads of tribes," "elders," "judges," "officers," "captains of hundreds and captains of thousands," indicate that the administration of the law, the executive government, and the military leadership of the nation, had been thoroughly organized, and that a high development of the civil state had been attained during the forty years' wandering, which ran parallel with the high development of the nation's ecclesiastical system. The supreme government of the theocracy in its highest form was thus going on side by side with a gradually developed system of human government ; and it may be that the former was always intended to give way to the latter as soon as the infancy of the Israelitish nation was passed.

The *extra-ordinary office* of divinely-guided leader ceased with the death of Joshua. It had been ordained for the nation during its life as an unsettled and travelling people, and was no longer required when that people were settled down in a country which was their own, and which was parcelled off into twelve territories, each of which was under the ordinary government of its "head" or "prince." The *national bond of unity* among these twelve "united states" was the Divine law of worship and morals, given through Moses at Sinai, and hence called "The Law of Moses," and the personal representative of this unity was the high-priest. The "Urim and Thummim" still revealed God's will upon special occasions ; but these special occasions were probably rare, and equivalent to the occasional appearance of prophets in later times. There was also some collective national authority, perhaps a convocation of the "heads" and "elders," but no special governor of the nation was appointed either for guidance by the Urim and Thummim, or by his own wisdom and judgment ; and the nation became practically a democratic theocracy, a common-

wealth in which ordinary government was carried on by local governors, and of which God alone was the Supreme Head.

This *democratic theocracy* existed for more than three centuries, that is, until the time when the kingdom of Israel was established by the appointment of Saul. But, during these three centuries, there was a succession of military governors who exercised a more or less general authority, and were called by the name of "Deliverers" or "Judges." These began about fifteen or twenty years after the death of Joshua, and ended about ten years before the election of King Saul—lasting for 311 years,—and were twelve in number.<sup>1</sup>

The general history of these three centuries is summed up in sadly pathetic language in the opening introduction of the Book of Judges [JUDG. ii. 1-23 ; iii. 1-7]. For a few years, very few, the Israelites kept the vow which they had made at Shiloh on the renewal of the Covenant. The generation which had crossed the Red Sea as children under twenty years of age, which had seen the miracles wrought in the wilderness, as well as those by which the entrance into and conquest of Canaan had been effected, these were, as long as they lived, preachers of God's power and of His goodness to the nation. Accordingly it is stated that "the people served the Lord all the days of Joshua, and of the elders that outlived Joshua, who had seen all the great works of the Lord that He did for Israel" [JUDG. ii. 7].

It was during this very short time of national fidelity that the tribe of Judah was appointed to lead the Israelites in their continued work of conquest [JUDG. i. 1, 2]. Aided by the Simeonites this head tribe conquered the Canaanites and the Perizzites, who dwelt in the central and southern parts of Canaan, about Jerusalem and Hebron, and took captive Adoni-bezek, the cruel king of Bezek,<sup>2</sup> who had cut off the thumbs and great toes of seventy conquered chiefs, and who was treated in the

<sup>1</sup> If Shamgar, Eli, and Samuel are to be considered as "Judges" in the same sense as Gideon or Samson, the number is increased to *fifteen*. But Shamgar seems to have been a "Deliverer" without being a ruler of Israel; Eli was high-priest, and "judged Israel" in that office, while Samson was the civil or ruling

judge; and Samuel was a prophet, a judge in the same sense, though not in so high a degree, as Moses.

<sup>2</sup> Perhaps "Bezek" is synonymous with "Zedek," and Adoni-bezek a successor of Melchi-zedek and Adoni-zedek, kings "of righteousness," that is, of Salem or Jerusalem. See page 50, note 2.

same manner by his conquerors before they put him to death at Jerusalem [JUDG. i. 3-20].

But when all the "elders" were gathered to their fathers the declension of the nation immediately began to shew itself. There arose "another generation which knew not the Lord, nor yet the works which He had done for Israel, and the children of Israel did evil in the sight of the Lord, and served Baalim . . . and they forsook the Lord and served Baal and Ashtaroth"<sup>1</sup> [JUDG. ii. 11]. The rapid inroads of idolatry among them is illustrated in the pages of inspired history by the *appendix to the book of Judges*, which forms its last five chapters. Although Phinehas, the great avenger of Moabite idolatry in the time of Moses [NUMB. xxv. 7-13] was still high-priest [JUDG. x. 28], the second in succession from his grandfather Aaron, some of the tribes had fallen into such degraded idolatry that Micah, a man of Mount Ephraim, "had an house of gods, and made an ephod and teraphim, and consecrated one of his sons, who became his priest" [JUDG. xvii. 1-5], and these, whatever they were, became the idols of the tribe of Dan, "until the captivity of the land . . . all the time that the house of God was in Shiloh" [JUDG. xviii. 27, 30, 31].

This indicates the beginning of idolatrous practices which were continued more or less generally by the Israelites for many ages afterwards. Being "mingled among the heathen," and making marriages with them [JUDG. iii. 6], contrary to the command of God, they "learned their works," and never thoroughly unlearned the lesson of idolatry until their captivity in Babylon seven centuries later. Even during the early ages treated of in the book of Judges, the Israelites learned the works of the heathen so completely that they adopted human sacrifices, shedding "the innocent blood" of "their sons and of their daughters, whom they offered unto the idols of Canaan" [PS. cvi. 35-37]. A great moral and spiritual darkness rested on the nation, so that there were times when the worship of God was almost universally given up among them. National afflictions sometimes brought them to national repentance, and when "they cried unto

<sup>1</sup> Baal was the Sun God of the Phœnicians, and Ashtaroth their Moon Goddess. But the names are probably used to indicate several

forms of idol-worship, and not that only of the Phœnicians of northern Palestine.

the Lord "He raised up judges to deliver them from their enemies." But "it came to pass when the judge was dead, that they returned and corrupted themselves more than their fathers, in following other gods, to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way" [JUDG. ii. 16-19].

The Divine warning respecting the consequences of this declension came very shortly after (or perhaps even before) the death of Joshua. "An angel of the Lord came up from Gilgal to Bochim," and, reminding the people of God's goodness in bringing them out of Egypt to the Promised Land, reproached them for breaking the Covenant under which that land was promised to them, and declared the sentence of God on their declension, that He would not drive out the nations which they themselves tolerated in the midst of them, "but they shall be as thorns in your sides, and their gods shall be a snare unto you"<sup>1</sup> [JUDG. ii. 1-4]. But though "the people lifted up their voice and wept . . . and sacrificed unto the Lord" in token of their repentance, it was not long before they so entirely neglected the conditions on which the Land of Canaan was given them, that they made intermarriages with the six aboriginal nations of it, and "served Baalim and the groves" [JUDG. iii. 5-7].

Thus, within a few years after the death of Joshua, there came upon Israel that great punishment which he had foretold, that if the nation forsook the Lord they would have Him no longer to fight for them. "The anger of the Lord was hot against Israel; and He said, Because this people hath transgressed My covenant which I commanded their fathers, and have not hearkened unto My voice, I also will not henceforth drive out any from before them of the nations which Joshua left when he died" [JUDG. ii. 20, 21]. These nations He had suffered to remain for a time to keep the land from the inroads of wild beasts [DEUT. vii. 22], to practise the younger Israelites in war [JUDG. iii. 2], and to prove the nation whether they would "keep the way of the Lord to walk therein as their fathers did keep it or not" [JUDG. ii. 22; iii. 4].

*The first servitude of Israel under Chushan-rishathaim* [B.C. 1416-1408], was the consequence of this declension. He was king of Aram-naharaim (called also "Mesopo-

<sup>1</sup> It is not improbable that this mysterious visit of the angel took place even before the dispersion of the tribes.

tamia"), the same country from which Balaam had been fetched by the elders of Moab and Midian [NUMB. xxiii. 7]. This Aramæan king brought the Israelites into the condition of tributaries, and they served him *eight years* [JUDG. iii. 8]. At the end of these eight years, "when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel who delivered them" [JUDG. iii. 8, 9].

Othniel, *the first of the Judges*, was this deliverer. He was the son of Caleb's younger brother Kenaz, and had long before received his cousin Achsah to wife as a reward for his valour in conquering Kirjath-sepher [JOSH. xv. 16; JUDG. i. 12, 13], but nothing further is known of his history. When this misery of Israel under Chushan-rishathaim was at its worst, then "the Spirit of the Lord came upon" Othniel, the new saviour of Israel, as it had come upon Joshua [NUMB. xxvii. 18], and in the Divine wisdom thus superadded to his human valour, "he judged Israel, and went out to war," and overcame the Mesopotamian oppressor; and this so completely that "the land had rest forty years" [B.C. 1408-1368]. Perhaps these forty years also indicate the time of Othniel's rule, for his death is mentioned as if it were the end of the rest [JUDG. iii. 10, 11].

Ehud, *the second of the Judges*, was raised up as a deliverer from the second or Moabite servitude [B.C. 1368-1350]. Of this no details are given beyond the facts that "the Lord strengthened Eglon, the king of Moab, against Israel, because they had done evil in the sight of the Lord," that by the aid of the Ammonites and the Amalekites he had subdued the tribes eastward of Jordan, and having penetrated westward took possession of "the city of palm-trees," the district around the site of Jericho which had been formerly and was afterwards so named. Thus encamped in the midst of the Israelites the king of Moab maintained his rule over them for eighteen years [JUDG. iii. 12-14]. About the same time also they were oppressed by the Philistines on their western border [JUDG. iii. 31]; and so crushed down were they between these two nations, that few, if any, weapons of war were to be found among them.

Once again "the children of Israel cried unto the Lord" in their distress, and Ehud became their deliverer from the Moabite tyranny. He had probably been

"judge" for some years, and in this capacity was sent with "a present," or tribute, "unto Eglon king of Moab." Having no arms, and not being able to procure or to wear any in the ordinary manner, Ehud secretly made a long two-edged dagger for himself, and being one of those Benjamites who had learned to use their left hands as freely as their right [JUDG. xx. 16; 1 CHRON. xii. 2], he was able to conceal it under his clothes on his right thigh (the opposite one to that on which swords and daggers are usually worn), and yet to use it with fatal readiness when required. With this dagger Ehud stabbed the King of Moab, having obtained a private interview with him on account of his office as judge; and while the deed was still unknown to the guards he escaped unto Seirath [JUDG. iii. 15-26]. There he collected a large body of Israelites, who had been concealed in the caves and hollows of Mount Ephraim, and having taken possession of the fords of Jordan, he secured the passage against the panic-stricken Moabites, who fled from the plain of Jericho in the hope of crossing to that of Moab. There 10,000 of them were slain by Ehud and his companions, and the Moabite yoke was thus effectually broken [JUDG. iii. 27-29].

It seems to have been in the time of Ehud, and after his deliverance of Israel from the Moabites, that *Shamgar*, an heroic champion like Samson, used an ox-goad (a strong kind of "pike"), in default of any other weapon, and with it slew 600 of the Philistines, so that "he also delivered Israel." And as a consequence of the valiant deeds thus wrought "the land had rest fourscore years" [B.C. 1350-1270] from both nations [JUDG. iii. 30, 31].

*Deborah, the third Judge*, is described as "a prophetess, the wife of Lapidoth" [JUDG. iv. 4], but no explanation is given of her occupying so unexampled a position as that of a female ruler of Israel. It was during her rule that the *third servitude* [B.C. 1270-1250] of the Israelites took place, when, after they had again done evil upon the death of Ehud, "the Lord sold them into the hand of Jabin, King of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles . . . and twenty years he mightily oppressed the children of Israel" [JUDG. iv. 1-4]. This servitude was the result of successful rebellion on the part of a nation whom the Israelites had subjugated, Joshua having

put to death a former Jabin about two hundred years before, and destroyed the city of Hazor by fire [JOSH. xi. 1-13].

When nearly twenty years of bitter oppression and bondage had passed Deborah was inspired to send a Divine command to **Barak**, at Kadesh-Naphtali (the northern city of refuge), bidding him collect 10,000 men of Naphtali and Zebulon, near Mount Tabor, for thither the Lord would lead Sisera and deliver him into Barak's hand. So great was Barak's faith [HEB. xi. 32] in the Divine mission of the prophetess that he desired her presence with the army as the surest way to success, and was willing to give up all personal honour (in accordance with Deborah's prediction, that Sisera would be slain by a woman) rather than be without the support of God's servant. With "10,000 men at his feet," therefore, he and Deborah went up to Mount Tabor, encamping on the level plain at its summit. Here they seem to have been joined by the tribes of Issachar, Ephraim, and Benjamin, but those of Dan and Asher kept to their ships and their havens, the trans-Jordanic tribes of Gilead also declining to take part in the war [JUDG. v. 14-18].

The departure of Barak to Tabor, and his gathering the tribes there in force, were reported to Sisera by Heber the Kenite, one of the descendants of Hobab or Jethro, the father-in-law of Moses; who had separated himself from the rest of the Kenites in the south of Canaan [JUDG. i. 16], and being at peace with Jabin, the northern usurper, was encamped near Kadesh, the home of Barak. Sisera then assembled a great army, which included 900 war chariots of iron [comp. JOSH. xi. 4, 9, and JUDG. i. 19], and thus prepared for what seemed likely to be an easy victory, he marched from Harosheth to the plain of Jezreel or Esdraclon, encamping on the banks of the river Kishon, which flows along the northern base of the Carmel hills. The Israelite army was fourteen miles north-eastward on the heights of Tabor, but from that elevated position, and in the clear atmosphere of Canaan, every movement of the Canaanites must have been visible to them [JUDG. iv. 10-13].

The Divinely appointed time for attack having arrived, Barak went down with his forces from Tabor to the plain. A miraculous interposition assisted the valour of

the Israelites,<sup>1</sup> "the stars in their courses fought against Sisera, the river of Kishon swept them away, that ancient river, the river Kishon" [JUDG. v. 20, 21]; "and the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak." Many miles the Israelite army pursued the routed Canaanites, even to Harosheth itself; and Sisera himself escaped at last only by leaving his chariot and flying across the hills of Nazareth to the encampment of Heber at Kadesh, which was forty miles from the field of battle [JUDG. iv. 15-17]. Here he met with his death at the hands of a woman, thus fulfilling the prophecy of Deborah. Coming to the tent of Jael, the wife of Heber, Sisera was invited by her to enter, and when he had been refreshed with a drink of butter-milk, he was concealed under a mantle that he might take rest, while Jael watched at the door of the tent. But Jael (whose name seems to indicate that she was a Hebrew woman) became the avenger of the wrongs of Israel, as Ehud had been before, and Judith was in a later age. She took one of the wooden tent-pegs and with the mallet used for driving them into the ground she "went softly to him, and smote the nail into his temple, and fastened it into the ground, for he was fast asleep and weary. So he died" [JUDG. iv. 18-21]. For this deliverance of Israel from one of its cruel persecutors and tyrants (and what Canaanite tyrants were is shewn by the case of Adoni-bezek) Jael is pronounced "Blessed above women" by the prophetess Deborah in her inspired song of triumph [JUDG. v. 24]; and we have no right whatever to contradict these inspired words by interpreting her act as a crime. She was an instrument in the hands of Divine power for the execution of a purpose *which was Divine and therefore righteous*—the destruction of the Canaanite oppressors of Israel. Unless Holy Scripture itself should say so we have no right to jump to the conclusion that God's instrument was an evil one, or that the deed by which His righteous purpose was accomplished was an unrighteous deed. As a rule we should always think well of those who do the Lord's work, and eschew sympathy with His enemies.

The destruction of Sisera and his army led to a

<sup>1</sup> According to Josephus this was a tremendous hail-storm which drove in the faces of the Canaanites, and

flooded the river on whose banks they were encamped [JOSEPH. *Antiq.* v. 6].

victorious campaign against Jabin himself: "and the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan" [JUDG. iv. 23, 24]. Of Deborah, Barak, and Jael, we read no more, but at the end of the beautiful Psalm of triumph composed by the prophetess [JUDG. v. 2-31], it is said that "the land had rest forty years" [B.C. 1250-1210], and this is generally understood to be the time during which the "mother in Israel" was still ruling the nation as a divinely inspired judge.

Gideon, the fourth Judge, was raised up as the deliverer of Israel from the fourth servitude of the nation [B.C. 1210-1204], when the children of Israel having done evil in the sight of the Lord, falling again into gross idolatry [JUDG. vi. 25-32], He had delivered them into the hand of Midian seven years [JUDG. vi. 1]. Two centuries earlier the Midianites had been almost exterminated by the Israelites under Moses, but they had now grown so numerous and powerful again that they were able, in company with the Amalekites and the Aramæans, or "children of the East," to make raids into Canaan, which were of a most destructive character. To escape from them the enervated Israelites adopted the life of "troglodytes," making "them the dens which are in the mountains, and caves, and strongholds," places which are still observable in the hills of Galilee and other rocky districts of Palestine. But in seeking safety for themselves they left all their property to be plundered by their Arab foes; "and so it was, when Israel had sown . . . that they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude, for both they and their camels were without number: and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites" [JUDG. vi. 2-6].

Under this affliction the Israelites turned again to the Lord, and, as at Bochim, He sent a prophet to them who brought before them the greatness of their national ingratitude and sin in forsaking Him for the idols of the Amorites, and not obeying His voice [JUDG. vi. 7-10]. After this call to repentance the Lord sent an angel to

Gideon as he was threshing wheat secretly by the winepress to hide it from the Midianites, the Divine messenger at once making his object known by the salutation, "The Lord is with thee, thou mighty man of valour." To this Gideon replied,—with words like the mournful cry of Israel in its captivity, "Lord, where are Thy former loving-kindnesses?" [Ps. lxxxix. 49]—"Oh, my Lord, if the Lord be with us, why then is all this befallen us?" And when The Angel now called "The Lord" bade him "go in this thy might, and thou shalt save Israel from the hand of the Midianites : have not I sent thee?" Gideon pleaded, as Moses had done, that he was not fit for the office, his family being poor in Manasseh, and he the least in his father's house. But to him, as to Moses, the assuring promise was given, "Surely I will be with thee." The Angel of the Lord also vouchsafed him a sign of His mission, for when Gideon had prepared a feast of kid's flesh and unleavened cakes, He turned them into a sacrifice by causing supernatural fire to come forth from the rock and consume them. As the Angel departed Gideon was full of awe and dread at the Divine Presence, but the Lord gave to him the benediction, "Peace be unto thee ; fear not : thou shalt not die." Then Gideon built an altar to the Lord, and called it Jehovah-shalom, *i.e.* "The Lord send peace," as a memorial token of the implied covenant of deliverance [JUDG. vi. 11-24].

The same night God gave the new deliverer of Israel a command to destroy the altar which his father Joash had built to Baal, and the grove (or wooden image of Ash-toreth), and to build an altar to the Lord, on which he was to offer his father's second bullock in sacrifice with the wood of the grove which he had cut down. This command he obeyed in the night-time, assisted by ten servants of his father Joash ; and the sacrifice was still upon the Lord's altar when the men of the city arose in the morning. Then the men of Ophrah called on Joash to bring forth his son Gideon that he might be put to death, so blind was their idolatry, but Joash bade them leave Baal to defend his own cause, "if he be a god let him plead for himself, because one hath cast down his altar." And, in commemoration of this contemptuous rejection of the idol, Joash named Gideon Jerubbaal, *i.e.* "Let Baal plead" [JUDG. vi. 25-32].

Once more Gideon asked a sign of the Lord, placing a

fleece upon the threshing-floor at night, and praying that the dew might rest upon the earth around but not on the fleece. In the morning he found it so, but with the bold faith of Abraham he prayed again that the dew might be on the fleece and not on the rock, and God vouchsafed to give him this sign also [JUDG. vi. 36-40]. No longer hesitating, he was now prepared to go forth on his mission of deliverance. The Spirit of the Lord came upon him, as it had come upon Othniel and Joshua, and he began to summon the tribes to assemble together to meet a force of the Midianites and the Amalekites, which had encamped on the old battle-field of Barak and Sisera, the plain of Jezreel [JUDG. vi. 33-35].

The northern tribes of Manasseh, Asher, Zebulun, and Naphtali, responded to the call of Gideon (Issachar being probably hindered by the presence of the Midianite army among them), and he collected an army of 32,000 men, who encamped to the south of the enemy, by the well afterwards called by the name of Harod, the "spring of trembling." Before the host of Midian, however, "who lay along in the valley like grasshoppers for multitude," the hearts of many began to tremble indeed, and the Lord, intending to gain the victory by miraculous means lest Israel should vaunt themselves against Him as if their own arm had gained it, bade Gideon proclaim that all who were "fearful and afraid" were to return to their homes. This thinned down the numbers of his army to 10,000 men, but even these were too many for God's purpose, and their leader was ordered to take them down to the spring that a further selection might be made. This further trial was made by their mode of drinking at the stream which flowed from the spring; those who lapped the water from their hands standing being separated from those who knelt down to drink upon their knees. The former were three hundred in number, and with these alone did the Lord permit Gideon to go against the Midianite host, the remaining 9700 being sent to the rear [JUDG. vii. 1-7].

With this small company Gideon was bidden, "Arise, get thee down unto the host; for I have delivered it into thine hand." But he was previously encouraged by a secret reconnoissance which he was permitted to make, when he heard one of the Midianites interpret the dream of another, as foreboding their total discomfiture by "the

sword of Gideon the son of Joash," shewing the fear that already possessed them. So encouraged, "he worshipped, and returned into the host of Israel and said, Arise; for the Lord hath delivered into your hand the host of Midian" [JUDG. vii. 9-15].

The three hundred Israelites advanced in three companies, every man carrying a trumpet, and an empty pitcher, and a lamp within the pitcher. Thus provided with dark lanterns (such as are still used in Egypt), and trumpets, the three companies "came unto the outside of the camp in the beginning of the middle watch: and they had but newly set the watch:" and they "blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord and of Gideon." The panic-struck Midianites began to fly in the greatest disorder, "and the Lord set every man's sword against his fellow, even throughout all the host." Thus driven to flight by the panic which the three hundred had caused, the Midianites were pursued by the reserves which had been sent to the rear; while the forces of Ephraim were ordered to seize the fords of Jordan that led into Gilead [JUDG. vii. 16-24]. As Gideon passed through the Ephraimite country, pursuing the enemy himself across Jordan, they remonstrated with him for not calling them to join his forces at the first. But, pacifying them with the proverbial compliment "Is not the glean- ing of Ephraim better than the vintage of Abiezer?" (his own territory), he persuaded them to glean after him in the field of slaughter, until they had found Oreb and Zeeb, two princes of the Midianites, whose heads they carried to Gideon in Gilead, on the eastern side of Jordan [JUDG. viii. 1-3].

Zebah and Zalmunna, the two kings of Midian, had retreated to Karkor in the desert, where they had led about 15,000 men, the small remnant of their host after 120,000 had been slain. With his 300 brave guards alone, Gideon "discomfited all the host," and having taken the two kings captive, he afterwards slew them with his own hand, because they had slaughtered his brethren at Tabor [JUDG. viii. 10, 18-21]. On his way from Jordan to Karkor, the men of Succoth and the men of Penuel refused to give bread to him and his 300 warriors when they were faint with their long pursuit of the enemy, fearing

that the Midianites would still escape and return to wreak vengeance upon them. But when Gideon returned in triumph, with the captive kings in his train, he beat down the tower of Penuel and slew its garrison, while at Succoth "he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth," scourging them with thorns, that is, to teach them obedience, instead of taking their lives [JUDG. viii. 4-9, 13-17].

So God made the hosts of Midian "as stubble before the wind" [Ps. lxxxiii. 13], having "broken the yoke of" Israel's "burden, and the staff of his shoulder, and the rod of his oppressor" [ISA. ix. 4], and making their complete discomfiture a proverb in the subsequent life of the Hebrews. Midian was "subdued before the children of Israel, so that they lifted up their heads no more." And the country was in quietness forty years [B.C. 1203-1163] in the days of Gideon.

The first impulse of the nation was to make a king of their deliverer, and to establish his dynasty on the throne. But Gideon remembered that God had declared the Israelites to be His own peculiar kingdom, and said, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." But he requested that they would give him the earrings of the Midianites, which amounted in weight to 1700 shekels of gold. With these and their value "Gideon made an ephod, and put it in his city, even in Ophrah," establishing a rival oracle, apparently, to that of the sanctuary at Shiloh: "and all Israel went a whoring after it: which thing became a snare to Gideon and his house" [JUDG. viii. 27]. He lived to "a good old age" and is generally considered to have judged Israel for forty years. But the dates connected with his name and acts are very obscure.<sup>1</sup>

It is probably to the age of Gideon, however, that the narrative of *Ruth* and *Boaz* belongs. This beautiful fragment of domestic Hebrew history is introduced into Holy Scripture to illustrate the ancestry of David, and therefore of our Lord; Ruth being the mother of Obed, who was the grandfather of David. [See page 171.]

The substance of the narrative is as follows. At some time during the seven years of Midianite oppression [B.C. 1210-1203], when the Israelites were so "impooverished"

<sup>1</sup> See the Chronological Table at the end of this chapter.

through the raids which the Midianites made upon their crops [JUDG. vi. 4-6], that there was a famine in the land [RUTH i. 1], a man named Elimelech, of the tribe of Judah, and belonging to Ephrath, or Bethlehem (the burial-place of Rachel, the home of David [GEN. xxxv. 19; 1 SAM. xvii. 12], and the birth-place of our Lord) crossed the Jordan to sojourn in the country of Moab. While there Elimelech died, leaving a widow named Naomi, and two sons named Mahlon and Chilion, who married Moabitesses named Orpah and Ruth. After a ten years' sojourn in the land of Moab these two sons died, and Naomi hearing "that the Lord had visited His people in giving them bread," determined to return to her home at Bethlehem. Her two daughters-in-law began the journey with her, but when she entreated them to remain in the country of their husbands, only Ruth accompanied her across Jordan [RUTH i. 1-18]. When they came to Bethlehem all the city was moved about the return of one so long lost, and as they wonderingly exclaimed "Is this Naomi?" she told them of her triple affliction in touching words that have a tinge of prophecy in them, "Call me not Naomi" [*i.e.* pleasant], "but call me Mara" [*i.e.* bitter], thus unconsciously assuming the sacred name of one who was to make Bethlehem a happy name for ever, and who was yet to suffer bitter and heart-piercing sorrows [LUKE ii. 35].

It was the beginning of barley harvest when Naomi and Ruth arrived at Bethlehem, and when Ruth went out to glean "her hap was to light upon" a field that belonged to Boaz, "a mighty man of wealth of the family of Elimelech," her father-in-law. Boaz was touched with the sad beauty of the young Moabite, and secretly bidding his reapers shew her kindness by letting fall handfuls of corn in her way, he also encouraged her with gentle words, and enjoined her not to go elsewhere to glean. On her return home, the barley which she had beaten out of her leasing attracted the notice of Naomi by its quantity, which was "about an ephah," and on inquiry, she found that Ruth had been gleaned on her kinsman's land. All the time of the barley harvest and of the subsequent wheat harvest, Ruth "kept fast by the maidens of Boaz . . . and dwelt with her mother-in-law" [RUTH ii. 23]. At the end of the time Naomi contrived a womanly stratagem for the purpose of putting in force the law which made it incumbent

on a Hebrew to marry the widow of his brother if she were childless [DEUT. xxv. 5-10]. Boaz not being the nearest relative he first put the claim of Ruth before an unnamed kinsman who stood in that position towards her, and upon that kinsman formally yielding up his claim with the ordained ceremony of plucking off his shoe and giving it to Boaz, the latter took up her claim and "purchased" Ruth to be his wife, "to raise up the name of the dead upon his inheritance" [RUTH iii. iv.]. Thus Ruth became the wife of Boaz, who was directly descended from Pharez the son of Judah, and the mother of Obed. "And Obed begat Jesse, and Jesse begat David"<sup>1</sup> [RUTH iv. 18-22; MATT. i. 3-6].

**Abimelech, the fifth judge** [B.C. 1204-1201], assumed for the first time the title of king. He was a son of Gideon by a "concubine that was in Shechem," who is thus distinguished from the "many wives" at Ophrah by whom Gideon had seventy sons [JUDG. viii. 30-31]. After the death of Gideon, the Israelites fell into the idolatry of Baal-berith, "forgetting the Lord their God," and neglected "the house of Jerubbaal, namely, Gideon," their human deliverer. It was this neglect, doubtless, which suggested to Abimelech the conspiracy with his mother's family by which he was able to put all the sons of Gideon to death except **Jotham**, the youngest of them: and having done so to get himself proclaimed king by the house of Millo, his mother's father, and by the men of Shechem [JUDG. ix. 1-6]. When Jotham heard of this usurpation he went to the top of Mount Gerizim, the "mount of blessing," and from thence spoke to the men of Shechem in the valley below a parable—the first on record—in illustration of their folly. The trees went forth to anoint a king over them, and when the olive, the fig, and the vine had each refused the honour they elected the bramble; and the bramble accepted the office, saying, "If in truth ye anoint me king, then come and put your trust in my shadow; and if not, let fire come out of the bramble and devour the cedars of Lebanon" [JUDG. ix. 8-15]. So, said Jotham, if you have done well to the house of Jerubbaal your deliverer in slaying all his seventy sons and making the son of his maid-servant king, "then

<sup>1</sup> There was about a century between the birth of Obed and that of David. Obed being born about B.C. 1200, Jesse may have been born

about B.C. 1140, and David when Jesse "went for an old man in the days of Saul" about B.C. 1085, when he was 55 or 60 years of age.

rejoice ye in Abimelech, and let him also rejoice in you: but if not, let fire come out of Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem and the house of Millo, and devour Abimelech" [JUDG. ix. 16-20]. After saying which Jotham escaped to Beer, and is no more mentioned.

When Abimelech had reigned three years the curse of Jotham was fulfilled. Shechem rebelled against him under the leadership of Gaal the son of Ebed, and although Abimelech defeated them, destroying the citadel or tower of Shechem by fire, and slaughtering great numbers of the inhabitants, he was shortly afterwards mortally wounded by the blow of a millstone cast at him by a woman from the wall of Thebez, a town which he was besieging; his death-stroke being given, at his own entreaty, by the sword of his armour-bearer. "Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren: and all the evil of the men of Shechem did God render upon their heads; and upon them came the curse of Jotham the son of Jerubbaal" [JUDG. ix. 22-57].

*Tola, the sixth Judge* [B.C. 1201-1178], was the son of Puah, the son of Dodo, a man of Issachar. But nothing is recorded of him, except that he "arose to deliver Israel," that he dwelt in Shamir in Mount Ephraim, and that, after judging Israel for twenty-three years, he was buried in Shamir [JUDG. x. 1, 2].

*Jair, the seventh Judge* [B.C. 1178-1156], is also passed by without notice of any of his public acts. He was a Gileadite, and his thirty sons had thirty cities in Gilead, called Havoth-jair, from which it would appear that he ruled over the trans-Jordanic tribes. He was judge for twenty-two years, and was buried in Camon [JUDG. x. 3-5].

*Jephthah, the eighth Judge* [B.C. 1156-1150], was raised up to deliver Israel from the fifth servitude, when "the anger of the Lord was hot against Israel" for their depraved apostasy to "Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines," and he sold them into the hands of the Philistines, and into the hands of the children of Ammon," who oppressed them for eighteen years [B.C.

1163-1145], "so that Israel was sore distressed" [JUDG. x. 6-9].

In their distress they "cried unto the Lord," confessing their sin by some national act, probably a confession offered through the high-priest at Shiloh. Through the same channel, by Urim and Thummim probably (for no angel or prophet is now mentioned), the Lord replied to their confession, reproaching them for their ungrateful forgetfulness of His mercies, and their wicked idolatry. "Go," said the Lord, "and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation." But the penitent people persevered in their entreaties, put away their strange gods, and served the Lord, and cried again, "We have sinned: do Thou unto us whatsoever seemeth good unto Thee; deliver us only, we pray Thee this day." Then the Lord's "soul was grieved for the misery of Israel," and He yielded to their prayer [JUDG. x. 10-16].

During this time of national sorrow and repentance the Ammonites came up and encamped in Gilead, and, encouraged by the reception of their confession and prayer, the Israelites "assembled themselves together and encamped in Mizpeh:" but as yet no competent general had arisen to lead them against their foes [JUDG. x. 17, 18]. Jephthah, however, the base-born son of Gilead, who had been persecuted by his brethren on account of his origin, had already shewn himself to be "a mighty man of valour," and the elders of Gilead at once turned to him as their captain. At first he hesitated to accept their invitation, reminding them how he had been treated; but when they consented that if the Lord gave him victory he should be their "head," "Jephthah went with the elders of Gilead, and the people made him head and captain over them; and Jephthah uttered all his words before the Lord in Mizpeh" [JUDG. xi. 1-11].

Before leading his army against the Ammonites the new leader of Israel sent messengers to the king of Ammon, demanding why he had invaded the Israelites. The reply of the Ammonite king went back three centuries for a grievance, complaining that when Israel came up out of Egypt they had taken away Ammonite territory along the eastern shore of the Dead Sea and Jordan, "from Arnon even unto Jabbok," and he required a peaceable restoration of these lands. Jephthah's answer

to the Ammonite claim was a recapitulation of the history of Israel's journeys from Kadesh-Barnea to Jordan, by which he shewed that the Moabites and Ammonites had not been at all interfered with, and that the territory claimed by the Ammonites as theirs had been taken not from them, but from Gihon king of the Amorites. His answer then ended with a haughty defiance, bidding the king of Ammon take what his god Chemosh should give him, reminding him that Balak was too wise to contend with the Israelites, and that they had remained unmolested in the territory of the annihilated Amorites for three hundred years. "Wherefore I have not sinned against thee, but thou doest me wrong to war against me : the Lord, the Judge, be judge this day between the children of Israel and the children of Ammon" [JUDG. xi. 12-27].

This noble diplomatic defence of the rights of Israel, and the final appeal to the Judge of judges, was followed by a rapid march against the Ammonites, "the Spirit of the Lord" coming upon Jephthah, as upon Gideon, Othniel, and Joshua, and fitting him for his work of deliverance. The Ammonites were then totally routed, and twenty of their cities taken between Aroer and Minnith, "a very great slaughter" accompanying their defeat, and their total subjugation to Israel [JUDG. xi. 29, 32, 33].

Jephthah returned in triumph to his house at Mizpeh, the undisputed ruler of Israel : but there a great sorrow awaited him. On leaving Mizpeh he had made a vow to the Lord that if he returned victorious he would offer as a burnt-offering "whatsoever came forth of the doors of his house to meet" him [JUDG. xi. 30, 31]. When he did return "behold his daughter came out to meet him with timbrels and with dances ; and she was his only child ; beside her he had neither son nor daughter." He rent his clothes at the misery which his rash vow had brought on him, but he said, "I have opened my mouth to the Lord, and I cannot go back," his daughter confirming his speech with similar words. A veil is drawn over the end, but as it is said that after the two months respite, which she had asked for, her father "did with her according to his vow which he had vowed," it is to be supposed that he really offered her as a burnt-offering. But it is yet open to belief that some Divine interposition *redeemed*

her as Isaac had been redeemed, and that a perpetual state of virginity was accepted in place of the actual sacrifice [JUDG. xi. 34-40].

Jephthah's rule over Israel lasted for six years, a war with the Ephraimites, in which 42,000 of them were slaughtered at the fords of Jordan, being the only other event mentioned during the time. It arose from the jealousy and discontent of the tribe of Ephraim at not being summoned to take part in the conquest of the Ammonites, and is remarkable for the curious test of dialect by which the fugitives were distinguished; those who could pronounce "Shibboleth" [*i.e.* a flood] rightly being saved, while all who lisped out "Sibboleth" were destroyed [JUDG. xii. 1-6]. After this war Jephthah died, and was buried in one of the cities of Gilead.

*Ibzan, the ninth Judge* [B.C. 1150-1143], is not connected with any public acts, it being merely said that he was a Bethlehemite, whose thirty sons and thirty daughters were all married to foreigners, and who judged Israel for seven years, and was buried at Bethlehem [JUDG. xii. 8, 10].

*Elon, the tenth Judge* [B.C. 1143-1133], is mentioned in equally concise terms, as a Zebulonite who judged Israel for ten years, and was buried in Aijalon in the country of Zebulon [JUDG. xii. 11, 12].

*Abdon, the eleventh Judge* [B.C. 1133-1125], who was the son of Hillel the Pirathonite, is spoken of only as having "forty sons and thirty nephews that rode on threescore and ten ass-colts." He judged Israel for ten years, "and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites" [JUDG. xii. 13-15].

*Samson, the twelfth Judge* [B.C. 1125-1105], has a much more detailed history, being one of the great deliverers whom the Lord raised up in the times of national declension and trouble, when they had done evil again in His sight, and He had delivered them into the hand of the Philistines for forty years [B.C. 1145-1105], from the time of Ibzan to that of Samuel [JUDG. xiii. 1; 1 SAM. vii. 13]. The history of Samson is, however, almost entirely of a personal character, as he was not a great leader like Gideon or Jephthah, but a mighty champion whose supernatural strength and courage made him the terror of Israel's oppressors.

Samson was the son of Manoah, a Danite of Zorah, a

town about twenty miles westward of Jerusalem. The angel of the Lord appeared to his mother, who had entered on her old age (like the mothers of Samuel and St. John the Baptist), childless, and predicted that she would bear a son who was to be brought up (like Samuel and St. John) as a Nazarite,<sup>1</sup> and who should "begin to deliver Israel out of the hand of the Philistines." This prediction was confirmed by a second appearance of the angel in answer to the prayer of Manoah, and by his ascent to heaven "in the flame of the altar" on which Manoah offered a sacrifice. At the appointed time it was fulfilled; "the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him" [JUDG. xiii. 2-24].

Of Samson, as of the other great deliverers, it is said that "the Spirit of the Lord" was upon him, and even in his early years "it began to move him at times in the camp of Dan, between Zorah and Eshtaol" [JUDG. xiii. 25]. Under such inspiration "he sought an occasion against the Philistines" by asking one of their daughters to wife, a woman of Timnath. On one of his visits to her a lion came upon him as he passed through the vineyards; "and the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand." When he returned he found "a swarm of bees and honey in the carcase of the lion." This incident led him to put forth a riddle to his thirty companions at the marriage festival, "Out of the eater came forth meat, and out of the strong came forth sweetness," with the condition that if they found it out by the end of the seven days' feast he would give them "thirty sheets and thirty change of garments," but if not then they should make such a present to him. Unable to find out the meaning of the riddle, they directed Samson's Philistine wife to entice the answer out of him, which she did by turning his marriage rejoicings to bitterness with her continual weeping and importunity. When she had betrayed the secret to her friends, they came to Samson on the seventh day, saying, "What is sweeter than honey? and what is stronger than a lion?" He saw at once that

<sup>1</sup> The Nazarites were an order of ascetics for whom some special laws were given by God [NUMB. vi. 1-21]. They were required to remain unshorn, and to abstain from wine or

other strong drink. Samson, Samuel, and St. John the Baptist are the only Nazarites for life mentioned in the Bible.

he had been betrayed, and saying, "If ye had not plowed with my heifer, ye had not found out my riddle," he went down to Ashkelon, and in his supernatural strength slew thirty Philistines that he might keep his pledge by giving the garments "to them which had expounded the riddle." Then he went home to Zorah in great anger, and the quarrel was effectually established by the conduct of the Philistines, for "Samson's wife was given to his companion whom he had used as his friend" [JUDG. xiv. 1-20].

This led to his second great achievement against the oppressors of his countrymen. Having gone to Timnath at the time when the fields of wheat were ripe to claim his wife, he found out the fraud which had been practised upon him, and in revenge he caught 300 foxes or jackals. Coupling these together he tied a lighted torch to each couple, and set them loose among the standing corn, the half-harvested stooks, the vineyards and olive gardens, of the Philistines. The devastation caused by the maddened animals was soon traced to Samson, and the cause of his anger being made known, they burnt to death his wife and her father. Then "Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease. And he smote them hip and thigh with a great slaughter" [JUDG. xv. 1-8].

After this Samson took up his abode "in the top of the rock of Etam," and an army of Philistines was sent out against him and his countrymen. Three thousand of the latter, "men of Judah," went up to Samson and remonstrated with him on the slavish ground, "Knowest thou not that the Philistines are rulers over us?" and after he had exacted from them an oath that they themselves would not "fall on him," he suffered them to bind him with two new cords, and carry him to the Philistine army. But when the Philistines gave a shout of triumph at the capture of the Israelite champion, "the Spirit of the Lord came upon him," and snapping asunder the cords, he laid hands on "a new jawbone of an ass" in default of any other weapon, and with that slew a thousand of his enemies. Such a wonderful deed was the result of supernatural power, and not of mere physical strength and courage: and that it was so is further shewn by a miracle wrought for Samson's benefit when, exhausted with thirst, a fountain of water sprung out of the jawbone which he had cast aside [JUDG. xv. 9-19].

But although Samson was thus assisted by the Spirit of the Lord, his human weaknesses were great and caused his fall. When the Philistines had nearly entrapped him as he visited a harlot at Gaza, he had been able to escape by carrying the gates of the city, with their posts and bar "to the top of an hill that is before Hebron" [JUDG. xvi. 1-3]. But "it came to pass afterward that he loved a woman in the valley of Sorek, whose name was *Delilah*," and through her he was dragged into abject slavery. The lords of the Philistines offered her an enormous bribe—1100 pieces of silver from each of them—if she would find out wherein the great strength of the Israelite champion lay, so that they might prevail against him. Three times he deceived her, breaking "as a thread of tow" seven green willow wands with which he had been bound in his sleep, with equal ease casting aside new ropes with which she had fettered him, and when his hair was woven into a weaver's web carrying away the loom itself as he awoke with the cry "The Philistines be upon thee, Samson." But her importunity prevailed at last, and when "his soul was vexed unto death, he told her all his heart," that if his vow as a Nazarite was broken by the shaving of his head, all his strength would depart from him. This time Delilah had earned her bribe, for when she had caused all his hair to be shorn off while he was asleep, "his strength went from him," "the Lord was departed from him." Then the Philistines were able to take him captive, and when they had put out his eyes they bound him with fetters of brass, and set him to do the woman's work of grinding corn in his prison [JUDG. xvi. 4-21].

How long this life of humiliation lasted is not said : but it doubtless brought the champion of Israel to confess that "the Lord" was his "strength." For when his hair began to grow again, and the lords of the Philistines called for him to make sport in the temple of Dagon at a festival in which they were celebrating his capture, he prayed, "O Lord God, remember me, I pray Thee, and strengthen me, I pray Thee, only this once, O God, that I may be at once avenged of the Philistines for mine eyes." The temple was "full of men and women and all the lords of the Philistines were there : " and when at his request the lad who led Samson had brought him between two of its principal pillars, "he bowed

himself with all his might," one pillar in each hand, with his renewed supernatural strength, so that "the house fell upon the lords, and upon all the people that were therein." It was a very large building, and a great multitude had crowded it in all parts, 3000 being upon the roof alone, so that when Samson thus brought it down in ruins on their heads, "the dead which he slew at his death were more than they which he slew in his life." So ended, the life of the twelfth and last of the judges [JUDG. xvi. 22-30]. God had not forsaken him, but pardoning his weaknesses and sins, still permitted him to do His work as one of the deliverers of Israel, and inspired St. Paul to class him with Gideon, Barak, Jephthah, David, and Samuel, as one of those who had "obtained a good report through faith," and as waiting for a heavenly reward [HEB. xi. 32, 40].

With the history of Samson that of the Judges concludes, the subsequent chapters of the book being an appendix of events that occurred at an earlier time : and Samuel, who is sometimes called a judge, ruling Israel as a prophet whom the Lord had raised up for the few years that were to elapse before the establishment of the Jewish kingdom.

### *Chronology of the Twelve Judges*

		B.C.
Death of Joshua		1426
		—
[Dates Uncertain.]	OTHNIEL	1416
		1408 } CUSHAN'S Servitude. 8 yrs. [JUDG. iii. 8.]
		1368 } Peace. 40 yrs. [JUDG. iii. 11.]
	EHUD [and Shamgar]	1350 } MOABITE Servitude. 18 yrs. [JUDG. iii. 18.]
		1270 } Peace. 80 yrs. [JUDG. iii. 30.]
	DEBORAH [and Barak]	1250 } JABIN'S Servitude. 20 yrs. [JUDG. iv. 3.]
		1210 } Peace. 40 yrs. [JUDG. v. 3.]
	GIDEON	1204 } MIDIANITE Servitude. 7 yrs. [JUDG. vi. 1.]
	3 yrs. [JUDG. ix. 22] ABIMELECH	1203 }
		1201 }
	23 yrs. [JUDG. x. 2] TOLA	1178 } Peace. 40 yrs. [JUDG. viii. 28.]
		1163 }
	22 yrs. [JUDG. x. 3] JAIR	1156 }
	6 yrs. [JUDG. xii. 7] JEPHTHAH	1150 } AMMONITE Servitude. 18 yrs. [JUDG. x. 8.]
	7 yrs. [JUDG. xii. 9] IBZAN	1145 }
[Eli's High-Priesthood]		1143 }
	10 yrs. [JUDG. xii. 12] ELON	1133 } PHILISTINE Servitude. 40 yrs. [JUDG. xiii. 1; 1 SAM. vii. 13.]
	8 yrs. [JUDG. xii. 14] ABDON	1125 }
	20 yrs. [JUDG. xv. 20; xvi. 31] SAMSON	1105 }
		—
The Prophet Samuel		1095
		Accession of King Saul.

## CHAPTER III

**The Rule of the Prophet Samuel**

## I SAMUEL, CHAP. I—X

Date { A.M. 2899-2909  
B.C. 1105-1095

THE three centuries' rule of the judges of Israel was succeeded by the five centuries' rule of the kings; but a transition interval of ten years stands between the two, during which the chief ruler of the nation was the Prophet Samuel. "He gave unto them judges . . . until Samuel the prophet. And afterwards they desired a king, and God gave unto them Saul" [ACTS xiii. 20, 21; comp. ECCLUS. xvi. 13-20; ACTS iii. 24].

Samuel was born about the same time as Samson, and was, like him, a Nazarite from his birth. He was descended from Korah, the first cousin of Moses<sup>1</sup> [I CHRON. vi. 33], belonging to that younger branch of the family of Kohath the son of Levi, who served the Tabernacle but were not priests. His father was **Elkanah**, an Ephrathite or native of Bethlehem, who lived at Ramathaim-zophim [Arimathæa], or **Ramah**, a village within the district of Mount Ephraim, but only four or five miles north-west of Jerusalem. His mother, **Hannah**, was one of two wives of Elkanah, a woman of great holiness, and on one occasion at least, that of Samuel's birth, endowed with the gift of prophecy. She was Elkanah's favourite wife, to whom "he gave a worthy portion, for he loved" her, but, like Rachel, the best beloved wife of Jacob, she had no children, while "Peninnah," his other wife, like Leah, "had children." This was a cause of sorrow and of some suffering to Hannah, especially when she accompanied her husband to his annual ministrations as a Levite at Shiloh [I SAM. i. 1-8; comp. LUKE i. 8].

On one of these occasions "she was in bitterness of

<sup>1</sup> Though Korah was destroyed with Dathan and Abiram, it is expressly recorded that "the chil-

dren of Korah died not" [NUMB. xxvi. 11].

soul, and prayed unto the Lord and wept sore" after partaking of a sacrificial feast, and made a vow that if God would bless her with a son she would dedicate him to His service in the Tabernacle under the vow of a Nazarite. Strangely enough, while she was in the act of making this vow silently in the presence of Eli the high-priest, her grief was mistaken for drunkenness ; but when she disclaimed such wickedness—in words that are usually considered to imply that she also was under a Nazarite vow—Eli sent her away with the blessing, "Go in peace, and the God of Israel grant thee thy petition that thou hast asked of Him." At the appointed time her promised child was born, and she "called his name Samuel, saying, Because I have asked him of the Lord." As soon as his early infancy was passed she prepared to fulfil her vow, and, taking the child to Shiloh, she brought him to Eli, with the burnt-offering and meat-offering directed by God to be used at the dedication of a Nazarite [NUMB. vi.], saying, "For this child I prayed ; and the Lord hath given me my petition which I asked of Him. Therefore also have I lent him to the Lord : as long as he liveth he shall be lent to the Lord" [1 SAM. i. 9-28]. Then she was inspired to sing a psalm of thanksgiving, "My heart rejoiceth in the Lord, mine horn is exalted in the Lord" [1 SAM. ii. 1-10], which resembles the "Magnificat" of the Blessed Mother of our Lord, and which was formerly sung among the Psalms of the day every Wednesday morning in the "Lauds" service of the Church of England. It is another gospel coincidence that of the child Samuel, as of the Holy Child Jesus, it is said, "he grew on, and was in favour both with the Lord and also with men" [1 SAM. ii. 26 ; LUKE ii. 52]. At Shiloh he served the Lord [1 SAM. i. 28], ministering unto Him before Eli the high-priest [1 SAM. ii. 11], being a child, yet girded with the linen ephod of a sacred office [1 SAM. ii. 18], and wearing also a "little coat," the tunic of honour which his saint-like mother brought to him year by year [1 SAM. ii. 19], as Jacob had made a coat of many colours for his heir Joseph. The early duties of the great prophet were to minister as an acolyte to Eli, perhaps to trim the seven-branched candlestick, and to open the doors of the Tabernacle in the early morning [1 SAM. iii. 1-15].

It was while Samuel was thus doing a child's ministry

in the House of God that he received the first call of God to undertake the prophetic office. "The word of the Lord was precious in those days: there was no open vision." God had long been silent among His people, the angel of the Lord seldom if ever appeared, and the Urim and Thummim gave no token of His Divine will to the high-priest: the very symbol of His presence in the sanctuary was shortly to be extinguished, for the Ark itself was to be carried away. But ere the lamp of God went out in the temple of the Lord where the Ark of God was, "the Lord called Samuel" as the child (now almost twelve years old) lay down to sleep within the sacred precincts [1 SAM. iii. 1-10]. The days of Moses were to be revived, and once more God was about to speak to a prophet face to face as a man speaketh to his friend. Three times was the audible Voice heard, but it was only when instructed by Eli that the child-prophet knew Whose Voice it was, and answered with the submission of a child and a prophet, "Speak, Lord, for Thy servant heareth" [1 SAM. iii. 4-10].

This first revelation to Samuel was of a terrible character. The "sons of Eli were sons of Belial, they knew not the Lord," and were guilty both of sacrilege and profligacy, profaning the priest's office, and making men abhor the offering of the Lord [1 SAM. ii. 12-17, 22-25]. Eli had rebuked them, but he ought to have deposed them from their office and to have punished them according to the Law of Moses; and when he thus neglected his duty as the spiritual judge of Israel [1 SAM. iv. 18], "there came a man of God" to him with a message that his descendants should be cut off from the priesthood, that his two sons should both die in one day, and that his house would come to misery [1 SAM. ii. 27-36]. Yet he seems to have gone on, still permitting their ministrations, and a repetition of this message formed the substance of the first revelation made to Samuel some years afterwards [1 SAM. iii. 11-14]. The high-priest had become unworthy to receive direct revelations from God, and, as the Holy Child afterwards taught the teachers in the temple, so the child prophet was made the teacher of the Lord's will to the aged high-priest [1 SAM. iii. 15-18].

It was not long before fresh revelations were made, "and all Israel, from Dan even to Beersheba," heard the wondrous things, "and knew that Samuel was estab-

lished to be a prophet of the Lord." It was a great event of national interest and importance, for it was the reappearance of the King of Israel among His people, as in the days of old, "and the Lord appeared again in Shiloh: for the Lord revealed Himself to Samuel in Shiloh by the Word of the Lord" [1 SAM. iii. 19-21]. Yet it does not seem as if the people paid much attention, or gave obedience to the new voice of prophecy, for although it is also added, that "the word of Samuel came to all Israel," they were shortly guilty of reckless disregard for the honour of God, and were brought down to a state of national degradation lower than they had ever been in since the time of their Egyptian slavery.

It was during the latter half of their forty years Philistine servitude, and probably a short time before the capture of Samson, that the Israelites made a great effort to free themselves from the yoke that had been laid upon them, and gathered together a large army at a place northward of Jerusalem, but not exactly identified, which afterwards received the name of *Ebenezer*. The Philistines encamped in Aphek, and attacking the Hebrew army, defeated it with a slaughter of about 4000 men. This defeat suggested to the elders to fetch the ark out of the Holy of Holies in the Tabernacle at Shiloh, and use it as it had been used at Jericho, to bring victory by its presence. This unauthorized and presumptuous act was undertaken by Hophni and Phinehas, the two sons of Eli, who brought up the ark from Shiloh to the camp at Ebenezer, where it was received "with a great shout so that the earth rang again." At first the Philistines were struck with despair, for the ark of the covenant brought to mind confused traditions of what God had done for the Israelites in the days of their ancestors. "Woe unto us!" they said, "who shall deliver us out of the hand of these mighty gods? These are the gods that smote the Egyptians with all the plagues in the wilderness." But their very despair made them "quit themselves like men and fight," for if they were defeated they must become slaves to the Hebrews, as the Hebrews had been slaves to them [1 SAM. iv. 1-9].

In the ensuing battle the ark was of no avail to Israel, for a terrible defeat followed, in which 30,000 men were slain, Hophni and Phinehas, the sons of Eli, both falling beside their profaned treasure, and the ark of God itself

being taken by the Philistines. Eli's heart had "trembled for" its safety, though he had permitted his sons to remove it from Shiloh: but as he sat by the wayside in anxious watching, the messenger of evil tidings "came in hastily" to him "with his clothes rent, and with earth upon his head." The old man, ninety-eight years of age, and blind, heard of the slaughter, and of the death of his two sons; but when the messenger "made mention of the ark of God," it was too much for his feeble strength, so that he fell off his seat backward, "and his neck brake and he died," after he had judged Israel as high-priest for forty years [B.C. 1145-1105]. It was a national sorrow, such as had never yet fallen upon Israel, and full worthy of such a designation as that which the stricken wife of Phinehas gave to her new-born child, I-chabod, "where is the glory?" for the glory was departed from Israel [I SAM. iv. 10-22].

The ark of the covenant remained for *seven months* in the country of the Philistines. At first they placed it in the temple of Dagon, their fish-god, at Ashdod [Azotus]. But the idol twice fell down before it in the night, and the second time was broken to pieces. The people of the city were also smitten with a grievous plague, by which many of them were destroyed.<sup>1</sup> The men of Ashdod therefore held a consultation with the lords of the Philistines, and removed the ark to Gath. But Gath was smitten with the plague as Ashdod had been, and the ark was removed to Ekron. The people of Ekron cried out against the removal of it to their city, "for there was a deadly destruction throughout all the city; the hand of God was very heavy there," and at last it was determined to send the ark back to Israel with great honour, and accompanied by a votive offering of golden emerods and mice commemorating the plague which it had brought to them. The lords of the Philistines therefore prepared a new cart, and laying on it the ark, they placed beside it a coffer containing the "trespass offering" of these "jewels of gold," and yoking two milch kine to the cart, they left the animals to take whatever road "chance" might lead them. A higher guidance than chance brought them straight to Beth-shemesh, the nearest Le-

<sup>1</sup> This plague has been suggested to have been *aluppoïdes*, but it is not unlikely to have been some kind

of venomous snakes, which accompanied the plague of mice subsequently indicated.

vitical city of the priests [JOSH. xxi. 13-16], about twelve miles west of Jerusalem, and where there were Israelites, divinely authorized as sons of Aaron, to take charge of the ark. Then the lords of the Philistines gave up their dreaded charge, and the priests of the Levitical city offered up the kine upon the wood of the cart as a burnt-offering of thanksgiving to the Lord. But an unauthorized endeavour to ascertain whether the sacred contents of the ark were safe led to God's anger, and "He smote the men of Beth-shemesh because they had looked into the ark of the Lord," which was ordinarily not even seen except by the high priest, and those whose duty it was to cover it with the veil, before moving it from place to place [LEVIT. xvi. 2; HEB. ix. 7; NUMB. iv. 35]. This "great slaughter" made the Levites of Beth-shemesh send to their neighbours at *Kirjath-jearim* (or Baale), a sacred city of Baal, bidding them come and take the ark up to their "high-place,"<sup>1</sup> or "grove" [Ps. cxxxii. 8]. There it was given in charge to Abinadab, who set apart his son Eleazar to keep it, and the house of Abinadab in the hill at *Kirjath-jearim* became the resting-place of the ark thenceforward for nearly half a century, during all the reign of Saul, and until David carried it to the house of Obed-Edom, and thence to Jerusalem [1 SAM. v. vi. vii. 1-2; 2 SAM. vi. 1-4; 1 CHRON. xiii. 7].

It was when Israel had been reduced to its lowest state of national depression, Eli being dead, and Samson being dead, that God again came to their aid. "And the word of Samuel came to all Israel" [1 SAM. iv. 1]. "And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve Him only, and He will deliver you out of the hand of the Philistines"<sup>2</sup> [1 SAM. vii. 3]. The voice of the prophet brought the people to repentance, and when they had destroyed their "Baalim and Ashtaroth" Samuel gathered the great congregation, or representative body of the nation, to *Mizpeh*, between *Kirjath-jearim* and Jerusalem,

<sup>1</sup> The lawful use of "high places" is shown by the sacrifice of Samuel offered at one. See 1 SAM. ix. 12-14, 19, 25.

<sup>2</sup> The narrative respecting the Ark is a parenthesis extending through

the fourth, fifth, and sixth, and two verses of the seventh chapters, beginning, "Now Israel went out," and ending, "lamented after the Lord." Compare a similar long parenthesis in EPH. iii. 2-iv. 1.

to observe the great Day of Atonement and the Feast of Tabernacles.<sup>1</sup> On the first they "afflicted their souls" [LEV. xxiii. 27], "and fasted on that day, and said we have sinned against the Lord:" and when Samuel had "judged the children of Israel in Mizpeh" with this solemn fast of penitence for several days, the Feast of Tabernacles was celebrated, in which "they drew water and poured it out before the Lord" [1 SAM. vii. 61], according to the custom indicated by the words of Isaiah and of our Blessed Lord [ISA. xii. 1-6; JOHN vii. 37, 38].

At the same time Samuel prepared to give battle to the Philistines, who had heard of the great assembly at Mizpeh, and were marching thither with a great army against Israel. But the nation had been so enslaved that they had little left off their warlike spirit, and moreover there must have been a great deficiency of weapons through the measures taken by their oppressors to prevent the making of "swords or spears" [1 SAM. xiii. 19-22; comp. JUDG. v. 8]. "When the children of Israel heard" therefore of the approach of the enemy "they were afraid of the Philistines." But Samuel had brought them to the remembrance of God, and they besought Him, through their prophet and by sacrifice, to save them out of the hand of the Philistines. Then followed a defeat of God's enemies, such as had happened under the leadership of Barak and of Gideon. "As Samuel was offering up the burnt-offering the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them, and they were smitten before Israel," who pursued them, using their own weapons doubtless against them, "until they came under Beth-car," the field of the former disastrous battle. The defeat of the Philistines was so complete that they eventually restored to the Israelites all the territory which they had taken from them, "they came no more into the coast of Israel; and the hand of the Lord was against them all the days of Samuel." In commemoration of the victory Samuel now set up a memorial stone, and called the name of the place *Eben-ezer* [*i.e.* "the stone of help"], "saying, Hitherto

<sup>1</sup> The first of these was observed on the 10th and the second on the 15th of the seventh month. The directions for their observance are

given in LEV. xxiii. 23-44, but the well-known custom of pouring water drawn from Siloam on the sacrifices is not there named.

hath the Lord helped us" [1 SAM. vii. 7-14]. The victory seems also to have had its effect upon other warlike neighbours, for it is also recorded that "there was peace between Israel and the Amorites."

For some years after this the prophet Samuel continued to be the sole chief ruler of Israel, going "from year to year in circuit to Beth-el and Gilgal and Mizpeh," judging Israel in those places, and returning to his home at Ramah, which was not far distant from these three sacred cities. As he grew old he appointed his sons "judges over Israel" [1 SAM. viii. 1], and at a still later time Saul became the chief ruler of the people as king: but the prophetic office of Samuel still constituted him a special minister of God, and hence it is said that he "judged Israel all the days of his life" [1 SAM. vii. 15], which lasted for nearly forty years longer, until about B.C. 1060, or four years before the accession of David [1 SAM. xxv. 1].

BOOK VI  
THE KINGDOM OF THE TWELVE  
TRIBES

A.M. 2909—3029

B.C. 1095— 975

THE TWO BOOKS OF SAMUEL ;  
OR,  
THE FIRST AND SECOND BOOKS OF THE KINGS.

THESE two books formed one in the original Hebrew, and were known by the name of the great prophet Samuel. But in both the Greek and the Latin they were divided into two, as in our English Bibles, and were named "Books of the Kings," not "Books of Samuel."

The ancient tradition of the Jews respecting these two books is, that the first twenty-four chapters were written by Samuel, and the remaining portion of the first, as well as the second, by the prophets Nathan and Gad. This tradition seems to be confirmed by words at the end of the first Book of Chronicles : "Now the acts of David the king, first and last, behold they are written in the Book of Samuel the seer, and in the Book of Nathan the prophet, and in the Book of Gad the seer" [1 CHRON. xxix. 29].

They contain the history of the prophet Samuel, and of the reigns of Saul and David, extending over about 120 years.

## CHAPTER I

### **The Reign of Saul**

I SAMUEL VIII—XXXI

Date { A.M. 2909-2949  
B.C. 1095-1055

**T**HE Monarchical Age of the Hebrew race lasted for about five centuries, the Twelve Tribes being united in one kingdom for 120 years, and then being divided into the two kingdoms of Judah and Israel, until the dissolution of each respectively by the Babylonish and Assyrian invasions.

Monarchy was a still further modification of the Theocracy than the rule of the Judges. It had, however, been provided for in the law of Moses, its glories had been predicted by the Patriarch Jacob, and it had entered into the original promise made to Abraham. "I will make nations of thee, and kings shall come out of thee," said God to Abraham, when Isaac was promised [GEN. xvii. 6]. "The sceptre shall not depart from Judah," prophesied Jacob, "until Shiloh come" [GEN. xlix. 10]. It seems indeed to have been contemplated that the Israelites would be ruled by kings immediately on their settlement in the Promised Land; for Moses in the last year of his life said to them, "When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; thou shalt in any wise set him king over thee whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee which is not thy brother . . . and it shall be when he sitteth upon the throne of his kingdom

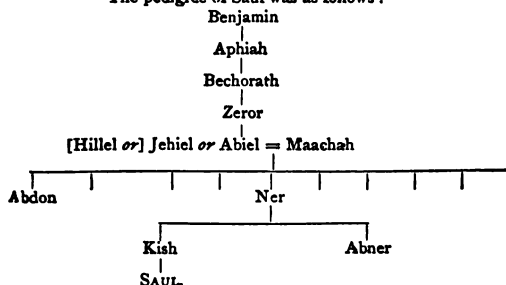
that he shall write him a copy of this law in a book out of that which is before the priests the Levites . . . that he may learn to fear the Lord his God . . . to the end that he may prolong his days in his kingdom, he and his children in the midst of Israel" [DEUT. xvii. 14-20]. Yet for 350 years after Moses spoke these words, there was only one attempt made by the people to establish a kingdom, when they besought Gideon to accept the throne for himself and his children. On this occasion Gideon uttered the memorable words, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you" [JUDG. viii. 23]. His bastard son Abimelech did indeed partially establish a kingdom for three years, but this appears to have been an usurpation of authority, and not undertaken at the request of the nation.

This remarkable backwardness in adopting the monarchical system for which Moses had provided, may be taken as an evidence of the unsettled state of the nation, and of the want of union among its twelve tribes during all those three centuries and a half. But the utter defeat of the Philistines of the plain and the peace with the Amorites of the hills, brought about a more united policy on the part of the Israelites; and when the sons of Samuel, whom he had made "judges in Beer-sheba," "turned aside after lucre, and took bribes, and perverted judgment," all the elders came in a body to Samuel at Ramah, "and said unto him, Behold thou art old, and thy sons walk not in thy ways, now make us a king to judge us, like all the nations" [1 SAM. viii. 1-5]. They came to the prophet as to God's deputy, not choosing a king for themselves, but seeking one, as Moses had commanded, from the Lord. There seems, however, to have been some special fulfulness associated with the request, for "the thing displeased Samuel," and, although the Lord bade him do as they wished, he accompanied the permission with the words, "they have not rejected Thee, but they have rejected Me, that I should not reign over them." The prophet was also commanded to "protest solemnly unto them, and shew them the manner of the king that shall reign over them" [1 SAM. viii. 1-10]. Accordingly Samuel pictured to them the relations between an Eastern monarch and his subjects, the tyranny which he exercised towards them, and the burdens that he laid upon them [1 SAM. viii. 10-18]; a picture illustrated by the com-

plaints of the nation respecting Solomon to his son Rehoboam, "thy father made our yoke grievous," and by the great rebellion which followed [1 KINGS xii. 1-17]. The elders still persevered in their request, notwithstanding the prophet's discouragement, and again "the Lord said to Samuel, Hearken unto their voice, and make them a king" [1 SAM. viii. 19-22]. Thus, although the change in their system of government was made by God's permission, that permission was so sought that the request of the elders was equivalent to a rebellion against the Theocracy; so that the prophet was bidden to say, when he presented Saul to the people, "Thus saith the Lord God of Israel . . . ye have this day rejected your God, who Himself saved you out of all your adversities and your tribulations: and ye have said unto Him, Nay, but set a king over us" [1 SAM. x. 18, 19]. Ages after also, when the monarchy was drawing towards its close, the Word of God spoke by another prophet, "I gave thee a king in mine anger" [HOSEA xiii. 11].

Saul, the king appointed by God to reign over Israel, was the *son of Kish*, of the tribe of Benjamin. He did not, therefore, belong to the tribe which had been designated in Jacob's prophecy as the royal tribe from which "the sceptre" should spring, but seems to have been a great nephew of Abdon, the last but one of the judges [1 CHRON. viii. 29, 30]. His personal characteristics were those which mark the most prominent of the judges—those who, like Gideon and Samson, are called "deliverers" or "saviours"—for he was "a choice young

<sup>1</sup> The pedigree of Saul was as follows:—



His descendants are mentioned as late as the time of Ezra.

man, and a goodly : and there was not among the children of Israel a goodlier person than he : from his shoulders and upward he was higher than any of the people" [1 SAM. ix. 2 ; x. 23]. His personal valour was also great, and his power as a leader is shown by the fact that although some "children of Belial" said, How shall this man save us? yet he immediately won the people to him, and especially a chosen "band of men, whose hearts God had touched," and that before long he had an army of 330,000 men at his back [1 SAM. x. 24-27 ; xi. 8]. Such characteristics were necessary for a king whose reign was to be that of a general in the field rather than that of a sovereign in his court : and the first king of Israel thus occupied a middle position, between the heroic age of the Judges and the age of the settled kingdom under David and Solomon. Accordingly, the Lord spoke of him to Samuel, as "captain over My people Israel, that he may save My people out of the hand of the Philistines . . . this same shall reign over My people : " and He directed Samuel to "anoint him," that he might be not only a "*captain*," like Joshua and the judges, but also a *king* [1 SAM. ix. 16, 17].

Saul and Samuel were brought together by an accident, the story of which shews that it happened under supernatural guidance and control. When about forty years of age Saul was sent with a servant (perhaps on account of his courage and determination) in search of a drove of asses which had strayed or had been stolen. Passing through Mount Ephraim, "the land of Shalisha," "the land of Shalim," and "the land of the Benjamites," they came to the land of Zuph (probably the district in which Ramathaim-Zophim, Samuel's town, was situated) without finding them. Here Saul wished to turn back homeward, but the servant suggested that inquiry respecting the asses should be made in the neighbouring city, where there dwelt "a man of God," an "honourable man," whose word always came to pass, for he was a "seer"—the name by which a prophet was known in those ancient days of Israel [1 SAM. ix. 1-9]. God had forewarned Samuel the day before that a man of the tribe of Benjamin was being sent on his way to him for the purpose of being anointed king, and as soon as Saul came into the presence of the seer, "the Lord said unto him, Behold the man whom I spake to thee of! This same shall reign over

my people." Samuel had already prepared a sacrificial festival, and when the Lord thus pointed out to him the future king of Israel, he led Saul "into the parlour," revealing to him his high destiny, placing him above all the thirty guests who were present, and giving him an honourable portion, the shoulder which had been set apart for the priest as a heave-offering [LEV. vii. 32-34 ; EZEK. xxiv. 4]. On the following morning, as Samuel was leading Saul out of the city, he bade the servant pass on before them while they two stood still that the prophet might declare the word of God to the king. Then he anointed Saul from a vial of oil, when none but their two selves were near [comp. 2 KINGS ix. 6] ; and gave him three signs that his word was from the Lord. *First*, he was to find two men at Rachel's sepulchre who would tell him that the asses had been found, and that his father was seeking him with apprehensions for his safety. *Secondly*, that three men would meet him at the plain of Tabor who were carrying up an offering to God at Beth-el, and that they would salute him, presenting him with two loaves. *Thirdly*, that when he came "to the hill of God, where is the garrison of the Philistines," he would meet a company of prophets "coming down from the high place," probably from Kirjath-jearim, where the ark was, "with a psaltery, and a tabret, and a pipe, and a harp before them," and that as they prophesied the Spirit of God should come upon him, and he also would prophesy with them. "And it was so, that when he had turned his back to go from Samuel, God gave him another heart : and all those signs came to pass that day. And when they came thither to the hill, behold a company of prophets met him ; and the Spirit of God came upon him, and he prophesied among them" [1 SAM. x. 1-10]. Perhaps they were adding newly inspired words to the old processional hymn, "Let God arise and let His enemies be scattered," and as the singers went before, the minstrels following after, they may have sent up the strain, "Give thanks, O Israel, unto God the Lord in the congregations . . . there is little Benjamin their ruler . . . thy God hath sent forth strength for thee : stablish the thing, O God, that Thou hast wrought in us" [PS. lxxviii. 25-28].

When Saul had reached "the high place" he remained there for seven days, according to the injunction of Samuel, and during that time he did not disclose what had

happened "of the matter of the kingdom," but let the people say, "Is Saul also among the prophets?" But at the end of that time Samuel gathered the people, or their representative elders, to a great congregation at the adjoining Mizpeh, for the purpose of choosing a king by lot. "The whole disposing of it was of the Lord," and the lot fell first to "the tribe of Benjamin," next to "the family of Matri," and finally to "Saul the son of Kish," who had hid himself so that he could not be found until "they inquired of the Lord further," and were told "he hath hid himself among the stuff." Then they ran and fetched him, and as the "choice and goodly man" stood before them with an heroic stature that made him a head and shoulders taller than any of them, the willing assent of the people was given to God's choice, and their shout went up, "God save the king!" "Long live the king!" [I SAM. x. 11-24].

For a short time after his appointment to the kingdom Saul remained in retirement, even following his former pursuits [I SAM. xi. 5] at Gibeah, afterwards called "Gibeah of Saul," attended by "a band of men whose hearts God had touched," and holding his peace when rebellious voices said "How shall this man save us?" and refused to recognise him as king [I SAM. x. 26, 27]. But an opportunity soon arose for him to prove that he was equal to the office to which God had called him.

*Nahash, the king of Ammon*, who had been endeavouring to renew that tyranny of his people over Israel which had been broken down by Jephthah, brought up his forces against Jabesh-Gilead, the principal city of the tribes on the east of Jordan. The men of Jabesh offered to become tributaries to the Ammonites, and when Nahash would only consent to this on the cruel condition that all their right eyes should be put out, they begged for seven days' respite that they might get help from some of the other tribes. The king of Ammon consented to this truce, knowing that the condition of the other tribes was far too depressed to render any effective aid; but the fame of Saul's appointment as king of Israel had reached Jabesh, and they at once sent hurried messengers across the Jordan to Gibeah. Then the Spirit of God came upon Saul as it had come upon the other "saviours" of Israel, and taking a yoke of oxen out of the herd which he was leading home from the field he hewed them in pieces, and

sent the pieces far and wide by messengers, summoning the people to the standard of Saul and Samuel, under a threat of being so dealt with if they did not respond to his call. By this hasty and secret summons,<sup>1</sup> he collected a great army of 330,000 men at Bezek, a place probably on the eastern side of Jordan, north of Jabesh-Gilead: and swooping down in three divisions upon the Ammonite army, just as it was preparing to receive the men of Jabesh as captives, he slew them in large numbers, and scattered the rest "so that two of them were not left together" [I SAM. xi. 1-11].

This great victory established Saul in his kingdom. There was a cry for revenge upon those who had refused to accept him as king, but he said, with humanity and prudence, "There shall not a man be put to death this day, for to-day the Lord hath wrought salvation in Israel." And seeing that the monarchy might now be firmly settled, Samuel called the people to Gilgal to "renew the kingdom" by publicly and formally transferring his own authority as a secular ruler altogether to Saul. There solemn sacrifices were offered up, and rejoicings held as at a coronation festival. Samuel recounted to the people what God had hitherto done for them; he called them to witness as to the rectitude of his own government, and he pointed out to them how great had been their sinful wilfulness in demanding a king when God was still governing them directly by a prophet. In token of this he bade them stand and see the Lord's supernatural testimony to His Prophet's authority, "Is it not wheat-harvest to-day? I will call unto the Lord, and He shall send thunder and rain," which immediately happened. The people entreated him as Pharaoh had entreated Moses, that he would pray for them that they should not die: and Samuel promised that he would still continue to pray for them, not then only but always, and to seek their good. After this sign of Divine authority, he set before them their new king in sole authority, that they might no longer follow "after Samuel and after Saul" [I SAM. xi. 7], but take their king alone as their divinely appointed secular leader [I SAM. xii. 1-25].

This renewal of the kingdom having been made, Saul

<sup>1</sup> It was of a similar character to the "fiery cross," or burnt brand, which was formerly used in Scot-

land, and to the well known cakes by which the Sepoys were summoned to begin the Indian Mutiny.

"sent every man to his tent" except a small guard of chosen men, 2000 in number, whom he retained with himself, in Michmash and in Mount Beth-el, and another of 1000 who were with his son Jonathan in Gibeah. This was probably the same band of men whose hearts God had touched at his first accession to the kingdom, the 330,000 men who had come at his summons to relieve Jabesh-Gilead, being the "posse comitatus" of a nation which did not at present possess an organized army. Jonathan and the small bodyguard which followed him attacked and drove out the Philistine garrison which occupied Gibeah or Geba, and this leading to preparation for invasion on the part of the Philistines, Saul again summoned the people to Gilgal, not now by the rough custom of wild clans, but by blowing the trumpet throughout all the land, saying, "Let the Hebrews hear" [1 SAM. xiii. 1-4]. But the Philistine army was exceedingly formidable to the badly armed Israelites who had been so kept under by their oppressors that only Saul and Jonathan possessed swords and spears [1 SAM. xiii. 19-22]. The rest were provided with no better weapons than the homely slings and bows, for the use of which some of the tribes of Israel were famous, but which were despised by the warlike Philistines<sup>1</sup> [JUDG. v. 11; xx. 16; 1 SAM. xviii. 4; 1 CHRON. xii. 2; Ps. lxxviii. 9], and perhaps by some of the Israelites themselves [2 SAM. i. 18]. When therefore a vast army of their western foes came up to them from the plain, supported by 30,000 war chariots and 6000 light cavalry, "the men of Israel saw that they were in a strait (for the people were distressed)," and "the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits." Even those few, only 600, who remained with Saul in Gilgal, "followed him trembling" [1 SAM. xiii. 5-15].

This was an hour to try the faith of Saul in his Divine mission; and the reduction of his host to 600 men might have reminded him of Gideon's victory over the Midianites, with only 300, when God fought for Israel. In ex-

<sup>1</sup> It was evidently the object of the Philistines to prevent the Hebrews from possessing iron weapons, and thus no smith was permitted to practise his trade within their territory. Hence Ehud had to "make him" a dagger [JUDG. iii. 16]. Shamgar slew 600 Philistines "with an ox-

goad" [JUDG. iii. 31]. Samson "rent" the lion because "he had nothing in his hand," and slew 1000 of his enemies with the jawbone of an ass [JUDG. xv. 15], while even Deborah and Barak had sung "wasthere a shield or a spear seen among forty thousand in Israel" [JUDG. v. 8].

pectation of some such providential interposition, he waited seven days in anxious suspense (and in great danger) for Samuel, who had appointed to meet him at Gilgal: and at the end of that time, the prophet not arriving, he endeavoured to secure the Divine aid by offering a burnt-offering and peace-offerings. For this he had no authority, having been anointed to be a king but not to be a priest or a prophet. At the very moment, therefore, when he was engaged in this presumptuous act—as afterwards was the case with Jeroboam—the messenger of God came to convict him of the want of faith which had led him to “do foolishly” and profanely by usurping an office that did not belong to him: “it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came.” The king’s excuse that he feared the Philistines would attack him before he had “made supplication unto the Lord,” was summarily rejected; and although he was only in the second year of his reign, he was told that his kingdom should not continue, and that the Lord had already chosen “a man after His own heart,” by whom he should be superseded in the throne of Israel [1 SAM. xiii. 8-14]. Then the prophet and the king led the small body of 600 men from Gilgal to Gibeah, where none of Jonathan’s thousand men remained with him except his armour-bearer.

Saul now understood that *the kingly office* (even among the chosen people and under a still theocratic rule) *did not comprehend the sacerdotal office* any more than it did the prophetic office. He no more attempted, therefore, to offer sacrifices when Samuel was absent, but sent for the high-priest **Ahitah** (a great-grandson of Eli) from Shiloh, to join him at Gibeah. Thither also the Ark of God was removed from Kirjath-jearim, though only for a short time, that it might bring a blessing once more to the camp of Israel by its presence [1 SAM. xiv. 3-18].

The Philistines had come in great force into the Hebrew territory, and had encamped at Michmash, a few miles northward of Jerusalem, and from thence they sent out three bodies of armed foragers and marauders westward to Beth-horon, eastward towards the Jordan, and southward towards the wilderness, who were able to carry on their work of spoliation without finding any resistance, the people having fled into hiding-places. But Jonathan began an effective assault upon the Philistine position by

a brave attack on the garrison that defended a narrow pass by which the great army held open its communications with the foraging bands, and with its western base of operations. Accompanied only by his armour-bearer, Jonathan boldly made himself known to the garrison and was invited by them to go up to them, two men seeming an easy prey. But Jonathan went up to them in the conviction, which he expressed to his armour-bearer, "The Lord hath delivered them into the hand of Israel," and they slew about "twenty men within as it were half an acre of land, which a yoke of oxen might plow" [1 SAM. xiv. 4-14]. This sudden and surprising assault of two men, accompanied by a quaking of the earth, had a similar effect on the Philistine host to that which had been produced on the great army of Midian by the night attack of Gideon [JUDG. vii. 22]. "The watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down one another:" and when Saul and his small army came hurriedly "to the battle, behold every man's sword was against his fellow, and there was a very great discomfiture." Encouraged by the panic of the Philistines the Hebrews who had accompanied them through fear now turned upon them in support of Saul and Jonathan, while even those who had hid themselves in the caves of Mount Ephraim came out of their hiding-places, and "followed hard after them in the battle." Thus the heroic courage and faith of Jonathan, the miraculous support which he received in consequence, the bravery of Saul and his faithful six hundred, all combined to revive the spirits of the broken-down Israelites, and to accomplish a great victory: "the Lord saved Israel that day: and the battle passed over to Beth-aven" [1 SAM. xiv. 15-23], the Philistines flying towards their own plains in the face of the pursuing Hebrews, who smote them from Michmash to Aijalon, and being followed up even still further westward on subsequent days [1 SAM. xiv. 31, 46].

The reckless wilfulness of Saul had nearly cost him and the people dearly on this great day of victory. Like Jephthah he made a rash vow on beginning the battle, invoking a curse upon any of the people who should eat any food until the evening, that there might be no interruption to the battle and pursuit. "The men of Israel were distressed that day" in consequence; and Jonathan,

who had not heard of the vow, ate of honey which abounded in a wood, but which the people at large dare not touch, though it dropped from the trees and lay upon the ground. In the evening the people became very faint, and, besides being unable to complete their victory so successfully as they might have done, transgressed a very strict commandment of the law (when the time of the vow had expired), by falling upon the sheep and oxen which they had taken, and in their hunger beginning to "eat them with the blood." This wickedness, rashly provoked by himself, the king was able to check; but the unconscious breach of his father's vow by Jonathan hindered, or seemed to hinder, the response by Urim and Thummim when Saul inquired of God through the high-priest if he should continue the pursuit of the enemy. "And Saul said, Draw ye near hither, all the chief of the people; and know and see wherein this sin hath been this day. For, as the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die." The lots were cast, and fell at last upon Jonathan, who acknowledged what he had done, "I did but taste a little honey upon the end of the rod that was in my hand," and was condemned by his father to die. The whole people resisted Saul's command, declaring that he had "wrought with God;" and so they "rescued Jonathan that he died not" [1 SAM. xiv. 24-45].

The power of Saul was so far consolidated by this victory over the Philistines that he was able to keep together a large army, of which Abner his uncle became commander, and which he employed in freeing his kingdom from the yoke of the Moabites and Ammonites on their eastern border, and from the Syrian "kings of Zobah" in the north: while for a long time he also kept under the Philistines [1 SAM. xiv. 47]. Of the details of these victories there is no record, but they probably occupied twelve or fourteen years of Saul's reign [B.C. 1087-1079], and until that latter and troubled half of his reign began, when his mad self-will and tyranny caused him to be forsaken by God and hated by his subjects.

The conquest of the Amalekites was the turning-point of Saul's character and of his reign. Samuel had come to him with a command from God that he should lead his army against the Amalekites, utterly to destroy them and all that belonged to them, as a final punishment for their

long enmity against the Israelites, and especially for their endeavour to cut off the whole nation in the passes of Rephidim, when on their way from the Red Sea to Sinai [1 SAM. xv. 1, 2; EXOD. xvii. 8]. Saul increased his army by a general call of fighting men, until it numbered 210,000, and having warned the Kenites (who had shewn kindness to the Israelites in their early days) to separate themselves from the Amalekites, lest they should be involved in the coming destruction of the latter, he marched southward and "smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt." Contrary, however, to the express and very strict commandment of God, Saul and the people spared **Agag**, the king of Amalek, and also everything that was valuable among the possessions of the Amalekites, destroying of the latter only what "was vile and refuse." For this act of disobedience Saul himself was responsible, and it seems to have been one result of the wilfulness which so strongly marked his character. To him, therefore, the prophet Samuel was sent with a message from God, "Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." The excuse that the sheep and oxen had been reserved for sacrifice was met by the reply, "Behold, to obey is better than sacrifice . . . for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Samuel also commanded Agag to be brought before him, and with the sentence, "As thy sword hath made women childless, so shall thy mother be childless among women," he "hewed Agag in pieces before the Lord" [1 SAM. xv. 4-23, 32, 33].

This was the last time that the prophet was sent to Saul, though the two met once again before his death. At the earnest entreaty of the king he had turned again when he was on the point of departing, that he might honour their king before the elders and the people, though he had privately rejected him in the name of God. But from the time of his great act of disobedience Saul was left to himself to work out his own will during the remainder of his reign, Samuel mourning for him as for one who had fallen, and of whose return to God's favour in this life there was now no hope. "Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the Lord repented that He had made Saul king over Israel" [1 SAM. xv. 24-31, 35].

Some fourteen years [about B.C. 1080-1066] passed after this during which nothing is recorded of Saul. When the veil is next raised from his history, it is to disclose the terrible fact that "the Spirit of the Lord" had "departed from Saul, and an evil spirit from the Lord troubled him." As the Evil One was permitted by the Lord to persecute Job for the trial of his faith [JOB i. 6-12; ii. 1-7], so the same permission was given to him to trouble Saul as punishment for his sin. In one of the intervals between the king's paroxysms of madness his servants suggested that he would be soothed by sweet music; and one of them drew his attention to David [*i.e.* "the darling"], as "cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him." Thus arose the first occasion of David's introduction to Saul, for his father Jesse sent him with a present to the king; and when the evil spirit was upon him "David took an harp and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him." For a time the king loved him greatly, and made him his armour-bearer: but before long "David went and returned from Saul," and again became the humble shepherd of Bethlehem, though already anointed privately as the future king of Israel [1 SAM. xvi. 1-23; xvii. 15].

During the latter years of Saul's reign, the Philistine power so revived that a large army was again marched up from the plains towards the centre of Judæa, and encamped at Shochoh [about B.C. 1063]. There had been "sore war against the Philistines all the days of Saul" [1 SAM. xiv. 52], but now they were ready for a great and concentrated effort to regain their former power over Israel, and the two armies confronted each other on opposite heights not far from Bethlehem, with "the valley of Elah" between them for a battle-field [1 SAM. xvii. 1-3]. The Philistines relied greatly on a champion named Goliath of Gath, who was one of the few Anakim that remained of the race of giants spared by Joshua in Gaza, Gath, and Ashdod [JOSH. xi. 22, comp. NUMB. xiii. 32, 33]. He was six cubits and a span, or about 10½ feet, in height, clad in complete armour of brass, of which the mail-coat alone weighed 5000 shekels [150 lbs.], and carried a spear the staff of which was like a weaver's beam, the head weighing 600 shekels [20 lbs.]. The putting forward of

such a champion on the part of the Philistines was probably associated with the terrible acts of slaughter which had been performed by Shamgar and Samson ; but there seems to have been more bombast than actual courage on the part of this giant, as he does not appear to have made single-handed attacks on his enemies, as Shamgar and Samson had both done, though he defied them every morning and evening for forty days very loudly indeed [1 SAM. xvii. 1-11].

It was on one of these occasions, when Goliath was thus challenging the Israelite army, as it stood in battle array against that of the Philistines, that David arrived at the camp with provisions for his three brothers, **Eliab**, **Abinadab**, and **Shammah**, and with a present of ten milk cheeses sent by his father Jesse to their captain. The young shepherd-warrior (now about 22 years of age), who had already at some time or other distinguished himself as a "valiant man," but whose absence from the court and army had been so long that he was forgotten, heard with righteous indignation the boasting challenge of the giant, and as he saw the people fly from him in terror he asked, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" As his bold and indignant words passed from one to another, they at last reached King Saul, who sent for him, but seems to have had no recollection of him. "Let no man's heart fail because of him," said David to the King, "thy servant will go and fight with this Philistine." David's brothers had sneered at his "pride" and "the haughtiness of his heart," and Saul looked on his courage as recklessness—"Thou art but a youth, and he a man of war from his youth;" but the young shepherd knew that the Spirit of God was upon him, as upon the former saviours of Israel. He told how he had slain a lion and a bear in defence of his father's flock, and contemptuously likening the giant champion to these wild beasts, "David said, moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine." These words gave confidence to the king, and he caused David to be armed as a warrior, with coat of mail and helmet and sword. But as Gideon was bidden to diminish his army until only 300 men were left, to show that his victory was won by Divine aid, so David was inspired to put aside the array of a

warrior, and to go against the enemy of God with the sling and staff of a simple shepherd, and with five water-worn stones, placed in his shepherd's wallet as "he drank of the brook in the way" [Ps. cx. 7] to refresh himself for the great contest which should "lift up his head" as the deliverer of Israel.

The boasting Philistine "came on and drew near to David," defended by "the man bearing the shield" in front of him. Even if he was as wanting in real courage as he seems to have been, the giant was not unreasonably surprised and enraged at the antagonist that had been found for him, and at the mere staff with which the shepherd was armed, as if to drive off a dog. In his rage he cursed David by his gods, and threatened to give his flesh to the fowls of the air and the beasts of the field. But the deliverer of Israel knew where his strength lay, and he answered with prophetic fervour to this blustering rage, "Thou comest to me with a sword, and with a spear, and with a shield, but I am come to thee in the Name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee; and I will give the carcases of the host of the Philistines," not of Goliath alone, "this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel: and all the assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and He will give you into our hands." This was the confidence of trust in God, and not mere proud self-reliance, and the result shewed how well it was founded. Running towards the giant, David flung a stone from his sling which struck him on the forehead, fracturing the skull and sinking into it as a bullet might do from a rifle, when the boastful representative of mere animal strength was instantly brought to the ground, and at the mercy of his despised foe. Still running forward, David stood upon the prostrate body of the giant, and, having no other sword, drew that of the Philistine out of its scabbard, and with it hacked off his head. The sight of their dead champion struck a panic among the Philistines, and they immediately began to fly as an already routed army. The Israelites at the same time shouted their battle cry, and pursued them hour after hour, until none were left but those who found refuge within the fortified cities of Gath and Ekron [1 SAM. xvii. 4-52].

Then, once more, began the close association of Saul and David. As the latter had gone from the royal tent to meet Goliath, the king had asked his uncle and chief commander who the young man was. But two or three years' absence had made a change in David's appearance, and driven him out of their memories, and no one knew him. On his return, with the head of Goliath in his hand, Saul asked him the same question, when he made himself known as the son of Jesse, upon which the king "took him" once more into his service, "and would let him go no more home to his father's house." A close and tender friendship sprung up between David and Jonathan; and the young shepherd warrior was "set over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants" [1 SAM. xvii. 44-58, xviii. 1-5]. Then, in the triumphal procession of the army homeward, "the women came out of all the cities of Israel singing and dancing," as Miriam and her maidens had done of old; and as they celebrated the victor's praises they sang, "Saul hath slain his thousands, and David his ten thousands."<sup>1</sup>

The reign of Saul lasted for eight years longer [B.C. 1063-1055], but little is told us concerning him, the Scripture narrative now centring in David. Great jealousy of David succeeded the king's love towards him when he heard the song of victory ascribing ten thousands to David and only thousands to himself; and this jealousy embittered his own and David's life during the whole of that time. Twice when the evil spirit was upon him he cast his javelin at "the sweet singer of Israel," as he tried to soothe the king with his harp; and when persuaded that the Spirit of the Lord was with him and had departed from himself, he removed David from attendance on his

<sup>1</sup> The 144th Psalm, "Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight," is entitled "A psalm against Goliath" in the Septuagint version; but the same version also preserves the following at the end of the Psalter, under the title, "This is the Psalm of David's own writing, and outside the number, when he fought the single combat with Goliath."

"I was small amongst my brethren, and the youngest in my father's house. I was feeding my father's

sheep. My hands made a harp, and my fingers fitted a psaltery. And who shall tell it to my Lord? He is the Lord, He heareth. He sent His messenger and took me from my father's flocks, and anointed me with the oil of His anointing. My brethren were fair and tall, but the Lord was not pleased with them. I went out to meet the Philistine, and he cursed me by his idols. But I drew his own sword and beheaded him, and took away the reproach from the children of Israel."

person, "and made him his captain over a thousand." Then he promised him **Merab** his daughter to wife, on condition that he would go against the Philistines, under the hope that he would fall in battle. But when he returned safe, David found that Merab had been given to **Adriel**, "the Meholathite." On a similar condition Saul offered him his other daughter, **Michal**, but David slew 200 Philistines instead of the 100 required of him, and again returned scatheless, to receive her as the king had promised. During all this time "David behaved himself wisely in all his ways," "more wisely than all the servants of Saul," so that nothing could be brought against him [1 SAM. xviii. 8-30].

But though Saul grew "more afraid of David" when he saw that "the Lord was with him," he also became David's enemy continually, and at last "spake to Jonathan his son and to all his servants that they should kill" him. The love of Jonathan was however far too great to let him obey such a command. He placed David for the moment in safety, and then remonstrated with Saul on the sin of slaying one who had wrought so great a deliverance for Israel, and against whom there was no accusation. Impetuous and changeable, Saul listened to his son's arguments and pleading, "sware as the Lord liveth, he shall not be slain," and being reconciled to him, permitted David to be "in his presence as in times past" [1 SAM. xix. 1-7].

But the growing greatness of David revived the jealousy and the evil spirit of Saul. The Philistine war broke out afresh, and David being sent against the enemy, he "slew them with a great slaughter, and they fled from him." On his return Saul once more hurled his javelin at him as he "played with his hand" to soothe the king when under the influence of the evil spirit; and when "he slipped away out of Saul's presence," so that the javelin struck the wall only, he was pursued to his own house by the king's messengers, and was compelled to escape through a window, while his wife Michal delayed the messengers by the stratagem of placing an image in his bed, and pretending that he himself lay there sick [1 SAM. xix. 8-17]. This was the beginning of a wandering life which David was compelled to lead during the remaining years of Saul's reign, sometimes at the head of a band of followers fighting independently against the enemies of Israel, and some-

times obliged to take refuge even among those enemies to escape the vindictive pursuit of Saul.

The flight of David from the court led to a singular revival of intercourse between Saul and Samuel. David fled to the prophet at Ramah, and thence he went with Samuel and dwelt at Naioth, where a "school of the prophets" had been established. Hither the king sent three bodies of messengers, one after another, to take him, but as each of them "saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied."<sup>1</sup> At last the king himself went to Ramah, and being told that Samuel and David were at Naioth, he followed thither, "and the Spirit of God was upon him also, and he went on, and prophesied until he came" to Samuel, in whose presence he took off his royal robes and continued to prophesy, so that the proverb was again used, "Is Saul also among the prophets?" [1 SAM. xix. 18-24].

On his return to Gibeah, the king expected David also to return. But at the time of the new moon, when the evil spirit was usually upon Saul, and only the sweet music of David's harp could soothe him, Jonathan bade him remain near at hand in concealment, while he sounded his father. The result was that Saul's anger was turned against Jonathan himself, and he endeavoured to slay him with his javelin for his protection of David; telling him at the same time "thou hast chosen the son of Jesse to thine own confusion, . . . for as long as the son of Jesse liveth upon the ground thou shalt not be established, nor thy kingdom." The next morning Jonathan went to David's place of concealment, and by shooting arrows according to a preconcerted plan, disclosed to him his danger. Then he dismissed the lad who bore his bow and arrows, and David coming to him they took a sorrowful leave of each other. Before doing so Jonathan exacted a solemn promise from the future king that he would not only shew kindness to himself when he came to the throne, but that he would extend his kindness to his house for ever. "And they kissed one another, and wept one with another, until David exceeded. And Jonathan said to

<sup>1</sup> "Prophesying" does not here mean "predicting," but, as in 1 CHRON. xxv. 1, singing Divine Ser-

vice. Prophets in our usual sense were in early times called "Seers."

David, Go in peace, forasmuch as we have sworn both of us in the Name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever" [1 SAM. xx. 1-42].

David now fled out of Saul's kingdom to *Achish, the king of Gath*, but on his way thither he stayed at Nob, where *Abimelech the high priest* (a great-grandson of Eli), and the Tabernacle were. It was here that when no other bread was to be found for himself and his few attendants, he demanded and received some of the shewbread which had been taken away from the holy table to be replaced by other loaves; an incident which was particularly referred to by our Lord 1100 years afterwards [MATT. xii. 3, 4]. He also took hence the sword of Goliath, which had been laid up "behind the ephod" as a trophy dedicated to God: and being thus strangely armed, he fled to the Philistine court [1 SAM. xxi. 1-10]. But afterwards when Saul heard from *Doeg*, "an Edomite, the chiefest of the herdman that belonged to him," "whose tongue devised wickedness like a sharp razor" [Ps. lii.], of Abimelech's kindness to David, he caused him and all the priests of Nob to be cruelly put to death, *Abiathar*, a son of Abimelech, alone escaping, and taking refuge with David at Keilah [1 SAM. xxii. 9-23; xxiii. 6]. Thus "all the increase of" Eli's "house" died "in the flower of their age," according to the Lord's word to the child Samuel [1 SAM. ii. 33].

At the court of Achish there was a natural fear and jealousy of one who had done so much injury to the Philistines, and David was obliged to feign madness that he might escape from the danger in which he was placed [1 SAM. xxi. 11-15]. From thence he fled to the *cave Adullam* not far from Bethlehem, where his relatives and others rallied around him until he was at the head of 400 men. With these he marched through Judæa to the Jordan, and crossing to "*Mizpeh of Moab*," he left his aged father and his mother in charge of the king of Moab (Jesse being the grandson of Ruth the Moabitess), he and his followers returning to Judæa by the command of the prophet Gad, and taking up their quarters in a secure position in "the forest of Hareth," which was probably westward of Jerusalem, and, like the cave of Adullam, on the borders of the Philistine territory [1 SAM. xxii. 1-5].

*Abiathar*, the only one of the priests of Nob who had

escaped Saul's cruel slaughter, was now by succession the high-priest, and when he had fled to David he carried with him the *ephod*, or blue linen robe of the high-priest, to which the Urim and Thummim were attached [EXOD. xxviii. 26-30]. To David, therefore, was transferred the means by which God ordinarily communicated His will to the Israelite rulers [NUMB. xxvii. 21; 1 SAM. xxii. 15] after the time of Moses. From this time, therefore, he was accustomed to "inquire of the Lord" respecting his public undertakings, and he received Divine directions in reply [1 SAM. xxiii. 2, 4, 6, 9; xxx. 8]. This Divine guidance was no longer given to Saul, for when he "inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets" [1 SAM. xxviii. 6], and in his despair he sought supernatural information as to the future through the Witch of Endor instead.

It was under the Divine guidance thus given to David that he defeated the Philistines when they robbed the threshing-floors and besieged the city of **Keilah**, belonging to the tribe of Judah [1 SAM. xxiii. 1-6]. And when the men of Keilah were about treacherously to deliver him into the hands of Saul, it was under the same Divine guidance that he and his followers (now increased to six hundred men) departed from thence and "abode in the wilderness in strongholds, and remained in a mountain in the wilderness of Ziph," westward of Hebron. Here he and Jonathan had their last interview, when the latter declared his knowledge of God's purpose, that David should supersede him on the throne of Israel. While in the wilderness of Ziph, and in that of **Engedi**, between Hebron and the Dead Sea, Saul sought him every day, but "God delivered him not into his hand," the people of the city of Ziph, like those of Keilah, betraying him in vain to the king [1 SAM. xxiii. 7-26; xxvi. 1-4]. Twice during this pursuit of David by Saul the life of the king was placed entirely in his power. On the first occasion he cut off a piece of the royal robe, but would not injure Saul or permit his followers to do so [1 SAM. xxiv. 1-7]. On the second occasion he and two of his warriors came upon the camp of Saul during the night, and, while the guards negligently slept, took away the king's spear and cruse of water from his side [1 SAM. xxvi. 5-16]. Both times the king was tenderly touched by his "son David's"

forbearance, and by his subsequent words of remonstrance; acknowledging that the kingdom would certainly be his, requiring from him a promise that he would spare the royal family, and giving him his blessing [1 SAM. xxiv. 8-21; xxvi. 17-25]. But Saul's better nature had so little permanent influence upon him that David could not trust to his impulsive expressions of affection, and he "gat him up unto the hold," or "went on his way," out of the reach of the king.<sup>1</sup>

During the last sixteen months of Saul's reign David and his six hundred men had their headquarters at **Ziklag** [1 SAM. xxvii. 7], a Philistine city bordering on the southern wilderness of Paran. He and his followers had gone to Gath with their wives and households, as the only way of escaping from the continual danger in which they were placed by the mad enmity of Saul; and Achish, the king of Gath, had made over Ziklag (which the Philistines had conquered from Judah) to him and to his successors [1 SAM. xxvii. 1-6]. From this southern city he was able to make expeditions against the **Geshurites**, the **Gazrites**, and the **Amalekites**, bands of "rovers" [1 CHRON. xii. 21], who haunted the wilderness of Shur, between Palestine and Egypt [1 SAM. xxvii. 8]. Achish was deceived into the belief that David was now a bitter enemy to his own nation, and placed so much confidence in him as to give him an important command in a new war which the Philistines raised against Israel [1 SAM. xxviii. 1, 2]. But when the Philistine army had arrived at Aphek, the princes remonstrated with their king Achish (who was marching in the rear with David and his force for a body-guard), and, at their demand, he was sent back to Ziklag, while the rest of the army went forward to the plain of Jezreel [1 SAM. xxix. 1-11]. Thus the alliance between the Philistines and David was brought to an end by their own act.

Ziklag had, however, been left wholly undefended, and the Amalekites, coming up from the southern desert, had burned it with fire and taken captive all the women and children who had been left there; among whom were **Ahinoam** and **Abigail**, the two wives of David. So great was the anger and indignation of the warriors when they returned on the third day of their march from Aphek to

<sup>1</sup> According to their titles, Psalms 53, 54, 56, 57, 59, 63, 142, are all

associated with this part of David's life.

their desolated homes that they even "spake of stoning" their leader, as their ancestors had once been ready to do with Moses [1 SAM. xxx. 1-6; EXOD. xvii. 4]. "But David encouraged himself in the Lord his God," and inquiring of Him through Abiathar, the Divine answer given was "Pursue : for thou shalt surely overtake them, and without fail recover all. So David went, and the six hundred men that were with him," but they marched with such haste that two hundred of these were obliged to be left behind at the brook Besor, and only four hundred continued the pursuit. Through the information obtained from a sick Egyptian slave, whom the Amalekites had left behind to starve to death, David was able to surprise the Amalekites as "they were spread abroad upon the earth, eating and drinking and dancing because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah ;" and, smiting them "from twilight even unto the evening of the next day," he destroyed all except four hundred who escaped on camels, "recovered all that the Amalekites had carried away," and returned to Ziklag with so much spoil in addition that he was able to conciliate the neighbouring cities of Judah with large presents, which he sent to them with the message, "Behold, a present for you of the spoil of the enemies of the Lord" [1 SAM. xxx. 7-31].

*The last days of Saul* were spent on his last battlefield in the north, while David was thus engaged in the south. The Philistines had marched northward until they "came and pitched in Shunem," on the western side of the plain of Jezreel, and only a few miles below Nazareth and Bethlehem. Saul had brought his forces to oppose them, and had encamped southward of them at the foot of Mount Gilboa : but when he saw how numerous his enemies were, "he was afraid, and his heart greatly trembled." When in his fear he "inquired of the Lord, the Lord answered him not neither by dreams, nor by Urim, nor by prophets," and he was given over to despair [1 SAM. xxviii. 3-6]. Then, although he had long before "put away those that had familiar spirits, and the wizards, out of the land," he caused his servants to seek a woman that had a familiar spirit, and when they had found such an one in the Witch of Endor, the king disguised himself and went secretly past the host of the Philistines to visit *this woman* in the village several miles beyond. Without

revealing himself to the witch he required her to "bring up Samuel" (who had been dead about four years) from the world of spirits. His presumptuous wish was in some way fulfilled (no one can tell whether by real supernatural power exercised by the witch, or whether by a special act of Divine Providence), and there appeared to the woman "an old man covered with a mantle," whom Saul knew by her description (for he did not see him) to be the aged prophet. Bowing himself to the ground the king heard the old familiar voice asking, "Why hast thou disquieted me, to bring me up?" and his sadly plaintive reply was, that he was "sore distressed, surrounded by his enemies, forsaken by God," and turning to the spirit of his lost friend for his last hope. But even that last hope was immediately shattered, for the prophet reiterated the former sentence of God upon Saul, that his kingdom was rent from him and given to David, because he had not obeyed the voice of the Lord, nor executed His fierce wrath upon Amalek. It was probably at that very time that the triumph of David's life was beginning in the accomplishment of a work which Saul had neglected: at the very time when the king had fallen down "all along on the earth" in his utter misery, and could with difficulty be forced to break his long fast that he might recover strength for his return to the camp [1 SAM. xxviii. 7-25].

*The battle of Gilboa* [B.C. 1055] brought the fulfilment of the punishment which Saul's disobedience had called down upon him. His army was soon scattered: three of his sons, the brave and noble **Jonathan**, **Abinadab**, and **Melchi-shuah**, were slain, and he himself "was sore wounded of the archers." Fierce and reckless to the last, he bade his armour-bearer draw his sword and thrust him through, lest the Philistines should come and thrust him through and mock him, remembering how Samson had been treated not many years before. "But his armour-bearer would not, for he was sore afraid. Therefore Saul took a sword and fell upon it," crowning his evil deeds in intention with a final murder, that of himself. He did not, however, succeed in thus putting an end to his life, but lay in anguish with his "life yet whole in him" and almost within reach of his enemies, until a young Amalekite gave him the stroke which his armour-bearer had refused to give [2 SAM. i. 6-10]. On the next day, when the Philistines returned from chasing the Israelites to

plunder the slain, they found the bodies of Saul and his three sons fallen in Mount Gilboa. They cut off the king's head and sent it to be fastened in the temple of Dagon [1 CHRON. x. 10], his armour they sent to the temple of Ashtaroth, while his body, and those of his three sons, they fastened to the wall of Beth-shan. This last ignominy aroused the brave sympathy of the men of Jabesh-Gilead on the other side of Jordan. Crossing the river in the night they took the bodies from the wall of Beth-shan, and returning with them to Jabesh burned them there, and buried the ashes under an oak with funeral rites that lasted for seven days [1 SAM. xxxi. 1-13].

"So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it, and inquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse" [1 CHRON. x. 13, 14].

The news of Saul's death was brought to David at Ziklag (on the third day after his return from the slaughter of the Amalekites) by the Amalekite who had given him his death-stroke, and who also brought to David his crown and bracelet. Because "he had stretched forth his hand to destroy the Lord's anointed" David ordered the murderer of Saul to be put to death, saying "unto him, Thy blood be upon thy head, for thy mouth hath testified against thee, saying, I have slain the Lord's anointed."

David's generous and loving sorrow for the death of Saul and Jonathan is recorded in a "lamentation" which he made over them, and which he caused to be recorded for the use of the children of Israel, under the title of "The Bow," in the book of Jasher, a lost book of national poems. When they had parted "they kissed one another, and wept one with another, until David exceeded" [1 SAM. xx. 41]; and the same tender heart again shews itself in the close of this strain of lamentation, "O Jonathan! thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women" [2 SAM. i. 25].

## CHAPTER II

## The Reign of David

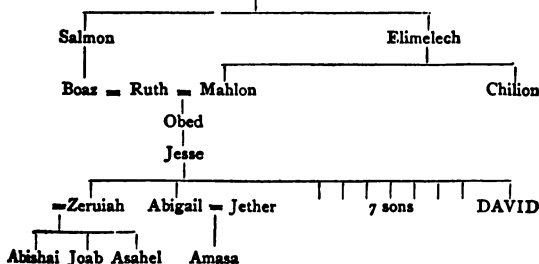
**2 SAMUEL I—XXIV.      1 KINGS I. II.**  
**1 CHRONICLES X—XXIX.    THE PSALMS**

**Date** { A.M. 2949—2989  
B.C. 1055—1015

**T**HE beginning of David's reign is to be reckoned from the death of Saul, although he had been anointed as king about twelve years before, and had attained a great position as a leader of Israel [1 CHRON. xi. 2]. But it was seven years before he succeeded in establishing his authority over the whole of the tribes, there being "long war between the house of Saul and the house of David;" and Ishbosheth being for a time acknowledged as successor to his father Saul by all Israel except the house of Judah.

David was thirty years of age at the death of Saul [2 SAM. v. 4], having been born in the old age of his father Jesse, ten years after that king began his reign<sup>1</sup>

<sup>1</sup> The genealogy of David was as follows :—  
Judah



**His history forms so important and central a feature in the account of the Hebrew monarchy, that it occupies about two-thirds as much space as that which is given to all the other kings from Saul to Zedekiah.**

[B.C. 1085]. He was *appointed king by a direct command of God* when he was about eighteen years of age [B.C. 1067], or ten or twelve years after the rejection of Saul and his dynasty. "The Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite, for I have provided me a king among his sons" [I SAM. xvi. 1]. All the seven elder sons of Jesse were made to pass before the prophet, but "the Lord hath not chosen him" was the inspired decision of the prophet in the case of every one, until he wonderingly asked of Jesse, "Are here all thy children?" Then David, the youngest, was sent for, till then almost forgotten as he kept the sheep while his warrior brethren were present at the prophet's festive sacrifice. "Now, he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him, for this is he. Then Samuel took the horn of oil and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward" [I SAM. xvi. 6-13]. Thus David was beyond all doubt designated by God as the future king of Israel, but during all the twelve years that followed he never made any attempt to seize upon the throne, and it was not by any ambitious act that he attained the high position which he reached during Saul's reign. He learned to become a faithful king by being a faithful subject. Above all, *he recognized the Theocratic government under which even the kings of Israel were to rule*; and this obedience so firmly established his dynasty that his descendants succeeded in regular and unbroken order of father and son, as long as the kingdom of Judah lasted.<sup>1</sup>

When the news of Saul's death was brought to David he knew at once that he was now king of Israel, but he would not leave Ziklag to undertake his new duties until he had received Divine direction as to the course he was to follow: he "inquired of the Lord, saying, Shall I go up into any of the cities of Judah?" The Divine command (given doubtless through the high-priest) was "Go up:" and when he further inquired, "Whither shall I go up?" the Lord replied, "Unto Hebron." He therefore left Ziklag with his "two wives, Ahinoam the Jezreelitess,

<sup>1</sup> See the table of "Successions and Genealogy of Kings of Judah," page 378.

bigail, Nabal's wife, the Carmelite. And his men ere with him did David bring up, every man with usehold ; and they dwelt in the cities of Hebron " 4. ii. 1-3].

early kingdom of David [B.C. 1055-1048] was thus ished in the south of Judea, in the ancient home of wish race, already made familiar to the Bethlehemite by his abode in the neighbouring strongholds of Engedi, and Paran. Hebron was itself a strong ain fortress, and perhaps the most secure place ould be found for the seat of government before lem was taken from the Jebusites. Here David was e surrounded by an army of which "his men that with him" at Ziklag, his faithful six hundred, were cleus. Among these were some of the bravest rs of the Hebrew race ; men of Benjamin, brethren 1, "who were armed with bows, and could use both ht hand and the left in hurling stones and shooting ;" Gadites who "could handle shield and buckler, faces were like the faces of lions, and who were ft as the roes upon the mountains" . . . "all mighty f valour and captains of the host," the least of whom od against an hundred foes, and the greatest against sand. This chosen band of six hundred soon ind in numbers when David left Ziklag, "For at that ay by day there came to David to help him, until it great host, like the host of God" [1 CHRON. xii.

ng up from Ziklag to Hebron with this faithful array owers, David was at once acknowledged as their y the "house of Judah," which probably included the of Simeon and Judah, the two southernmost of the tribes, and two which were always closely associ- ogether. "And the men of Judah came, and there ounted David king over the house of Judah" [2 ii. 4]. For seven and a half years his kingdom did tend to any of the northern tribes, nor to those nd Jordan," the two tribes and a half whose territory ken of as "Gilead." All these tribes continued for me of David's reign in Hebron to recognize the ignty of Saul's son Ishbosheth, and though "David stronger and stronger, and the house of Saul waxed r and weaker" [2 SAM. iii. 1], it was only on the of Ishbosheth that the son of Jesse became king of iole Hebrew nation.

The rival Saulite kingdom which thus resisted the authority of David for seven years arose out of the persevering attempt of Abner, Saul's uncle and great general, to continue the dynasty of his family. Ishbosheth (at first named Esh-baal) was the youngest of Saul's sons, and the only one of the four who survived the battle of Gilboa. It seems to have been immediately after that defeat of his army that Abner took Ishbosheth across the Jordan to Mahanaim, a large part of northern Palestine being occupied by the Philistines [1 SAM. xxxi. 7], and made him "king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel" [2 SAM. ii. 8, 9]. The consequence was that "there was long war between the house of Saul and the house of David," and that while this war continued "Abner made himself strong for the house of Saul" [2 SAM. iii. 1, 6]. Of this war only one day's incidents are recorded, *the battle of Gibeon*. Abner had led his troops against Joab, who commanded those of David, and the two armies had encamped on either side of the pool of Gibeon. He first proposed a combat between twelve of his Benjamite guard and twelve of the servants of David.<sup>1</sup> But this encounter of champions ending in the slaughter of the whole twenty-four, the battle became general, and the troops of Abner were defeated with a loss of 360 men, only 19 having fallen on the side of Joab [2 SAM. ii. 12-17, 30]. On his flight from the field Abner was pursued by Joab's younger brother Asahel, who "was as light of foot as a wild roe," and when the latter refused to turn aside from the pursuit, Abner slew him in self-defence by a tremendous back-thrust with the end of his spear [2 SAM. ii. 18-24]. The soldiers of Joab were amazed and discouraged by this act, and "as many as came to the place where Asahel fell down and died stood still:" but Joab and Abishai, his other brother, continued to follow Abner. The Benjamite guard rallied round their general on the top of "the hill of Ammah," and he was then able to make terms with Joab, so that "the people stood still, and pursued after Israel no more, neither fought they any more;" the one army returning to Hebron, and the other to Mahanaim [2 SAM. ii. 25-30].

<sup>1</sup> This combat seems to have been of a similar character to that of the

Roman Horatii and Curiatii, some four or five centuries later.

The war between the two kingdoms of David and Ishbosheth lasted for five years, and all this time Abner was endeavouring to recover the northern cities from the Philistines. The settled reign of Ishbosheth is only reckoned therefore as occupying the two years, the last of David's reign at Hebron [2 SAM. ii. 10]. Towards the close of these two years a quarrel arose between Ishbosheth and Abner which alienated the latter, so that he made a fierce threat to "translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba" [1 SAM. iii. 7-11]. This threat he carried out by drawing the elders of the northern tribes into an approval of his conspiracy, and by obtaining from them a commission to hand over their allegiance to David. The commission was executed at Hebron, where Abner went to visit David with a small guard of only twenty men. But on his way back to Israel he was summoned to return by a message from Joab, and treacherously slain by him (to the great indignation and grief of David) while they were conversing in the gate of Hebron, in revenge for the death of Asahel [2 SAM. iii. 17-39].

The assassination of Abner by Joab was quickly followed by that of Ishbosheth, the murderers being two of his Benjamite guards, Baanah and Rechab. These two men carried the head of their victim to David in the expectation of reward, but the king avenged his death upon them as he had done that of Saul upon the Amalekite, saying, they had "slain a righteous person" [2 SAM. iv. 1-12]. There was another descendant of Saul, a crippled son of Jonathan, named Mephibosheth, but he was only twelve years old at the time of his uncle Ishbosheth's death, and no one was found zealous enough for the house of Saul to assert the child's claim to the throne.

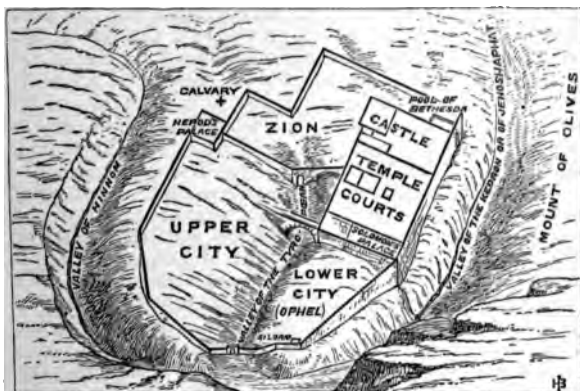
David thus became king of all Israel [B.C. 1048], after having reigned 7½ years over Judah alone. The elders of the northern tribes came to him at Hebron to renew the offer they had made through Abner, "saying, Behold we are thy bone and thy flesh. Also in times past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed My people Israel, and thou shalt be a captain over Israel." So David made a covenant with them, and they anointed him king over the whole nation, as he had

been previously anointed king of Judah [2 SAM. v. 1-3; 1 CHRON. xi. 1-3]. At the same time a vast number "of the bands that were ready armed to the war came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the Lord," so that his army was shortly increased from 14,000 (the troops of Judah and Simeon) to 340,800, taken from every tribe, "men of war that could keep rank," all loyally devoted to him. "And there they were with David three days, eating and drinking, for their brethren had prepared for them," and great stores of supplies had been sent down to Hebron by the other tribes, "even" those as far off as "Issachar, Zebulun, and Naphtali," bringing "bread on asses, and on camels and on mules, and on oxen, together with victual of meal, cakes of figs, and bunches of raisins, and wine and oil, and oxen and sheep abundantly: for there was joy in Israel" [1 CHRON. xii. 23-40]. There had never been such a welcome given to any ruler of the Hebrew race before, and it must have resulted from some national consciousness that foreshadowed the coming greatness of David, and the glory which his family would bring to the people over whom he reigned.

Jerusalem—partly in David's tribe of Judah, and partly in Saul's tribe of Benjamin—was at once adopted as the capital of the re-united kingdom, by Divine command [PS. lxxviii. 68-70], as Hebron had been adopted for the capital of the smaller and temporary kingdom of Judah.

The "Holy City" was at this time a small fortified town, built upon the slopes of two rocky spurs jutting out from the ridge—half a mile above the level of the sea—which forms the watershed or backbone of Palestine, a few feet of red earth here and there on the ledges supplying its inhabitants with patches of land for cultivation. The city had already acquired sacred associations with Hebrew history as the Salem of Melchizedek [GEN. xiv. 18], and as adjoining that Mount Moriah where Abraham offered up Isaac. The Jews indeed consider that the Hebrew name of the city was directly derived from these associations—the "*Fireh*" of the name given to Moriah by Abraham [GEN. xxii. 14] being prefixed to its primitive name of "*Salem*," although for ages before David it had been known as *Jebus* [JOSH. xviii. 28; JUDG. xix. 10, 11]. In later times Jerusalem was a triple city, "at unity in itself" [PS. cxxii. 3], by means of one general boundary, though

composed of an "Upper City" on the south-western hill, a "Lower City" on the south-eastern hill, and, "on the north side," the "City of David" [Ps. xlviii. 2], where the Lord "built His temple on high, and laid the foundations of it," still existing, "like the ground which he hath made continually" [Ps. lxxviii. 70]. This general historical topography of Jerusalem may be better understood by means of the following diagram.



Until the time of David, Mount Moriah remained unoccupied, as the Mount of Olives has always remained : and thus as a Jebusite city Jerusalem was made up of a "Lower City" in which the bulk of the inhabitants lived, and an "Upper City," which was strongly fortified, and protected by a citadel. Soon after the death of Joshua the tribe of Judah had, after a long siege [JOSEPH. *Antiq.* v. 2, § 2], taken the "Lower City" [JUDG. i. 8], but the Upper City had always effectually resisted assault [JUDG. i. 21], and was considered so impregnable that the Jebusites mocked David with the taunt that even "the blind and the lame" could hold it against him [2 SAM. v. 6]. The warriors of David were, however, no common men ; and after the Lower City had fallen into his hands, some of them, with Joab at their head, emulated the great feat of Jonathan and his armour-bearer [1 SAM. xiv. 13], scal-

ing the rocky sides of the Upper City from the valley by which it was divided from the Lower, and seizing upon the "stronghold," "fort," or "castle" of Zion at its northern extremity<sup>1</sup> [2 SAM. v. 6-9; 1 CHRON. xi. 4-7].

Jerusalem being thus captured, David at once established it as the royal city of the Hebrew nation. Taking up his residence in the fort of Zion, he built the "City of David" round about it, including a palace for himself, "an house of cedar," while Joab was made "chief," or governor of the Lower City, and entrusted with the work of rebuilding it [2 SAM. v. 7-11, vii. 2; 1 CHRON. xi. 6-8, xiv. 1, xv. 1]. Thus Jerusalem became "the city of the great king," soon to be adopted as the central home for 1100 years of the Hebrew religion, and eventually to become the starting-point of that religion which belongs to all nations and all ages, and which gives the city as deep an interest to the Christian as to the Jew.

The great national work undertaken by David on being thus settled in the throne of Israel was that of [1] gaining complete possession of the Holy Land, and [2] establishing there in its fullest development the Mosaic system of religion. Thus he may be said to have taken up the work which had been begun by Moses, partially completed by Joshua, and then left in an unfinished condition for five centuries.

*The Philistines invaded Israel* as soon as ever they saw to what a great height the power of their well-known foe was growing, "spreading themselves in the valley of Rephaim" [*i.e.* "of the giants"], which first acquired its name, perhaps, in the long-remembered overthrow of Goliath by the shepherd of Bethlehem. Familiar now with the whole district, David "went down to the hold," a fortified position of which the Cave of Adullam was the key. Here he soon received a Divine command not to wait the attack, but to "go up to the Philistines," to which the promise was added, "For I will doubtless deliver them into thine hand" [2 SAM. v. 17-19]. This promise was fulfilled a first time by a great defeat of the invaders at Baal-perazim [*i.e.* "the place of outbursts"], which David so called because the Lord had broken forth on his enemies like the rush of overwhelming waters, and a second time by a defeat in the valley of Rephaim itself,

<sup>1</sup> The original "castle" of Zion is afterwards built at the northern end not to be confused with the castle of the Temple enclosure.

where the Divine Presence was manifested by "the sound of a-going in the tops of the mulberry trees." In these two actions David so completely overthrew the Philistines that they left their very idols to be burned by their conquerors, and were smitten as they fled "from Geba," or "Gibeon, until thou come to Gazer," driven even through their own territory till they reached places of safety near the sea coast [2 SAM. v. 20-25; 1 CHRON. xiv. 8-16].

It was while David was waiting for the attack of the Philistines in the Cave of Adullam that his ardent longing for some water from a well near the gate of Bethlehem (where the enemy had a garrison), led to the chivalrous act of Joab, Abishai, and Benaiah. They broke through the host in the valley, and in spite of the garrison in the town drew some of the water and brought it to David. This knightly act was met by one equally chivalrous on the part of the king. "Be it far from me, O Lord," he said, "that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it," but "poured it out to the Lord" as an oblation of life, too precious to be offered to man [2 SAM. xxiii. 13-17; 1 CHRON. xi. 15-19; comp. DEUT. xii. 16].

By these victories over the Philistines their long domination over the Israelites was entirely ended; and after several attacks made upon them in later years [2 SAM. viii. 1; xxi. 15-22], their country was eventually annexed to the dominions of Solomon [1 KINGS iv. 21; 2 CHRON. ix. 26]; nor did their power against their Hebrew neighbours revive until towards the close of the monarchy [2 CHRON. xxviii. 18].

The settlement of Jerusalem as the central home of the Mosaic system was effected by David—by the command of Him "who chose . . . the hill of Sion which He loved" [Ps. lxxviii. 69]—as soon as he had secured the country from invasion on its western side. Around the fortress and palace of Zion a new city was growing up, and in the midst of it<sup>1</sup> David "prepared a place for the Ark of God, and pitched for it a tent" [1 CHRON. xv. 1], a new tabernacle covered with "curtains" [2 SAM. vii. 2], similar to that which had been made by Moses in the wilderness, and which had so long rested—though now forsaken by the Ark of the Divine Presence for many

<sup>1</sup> Not on the temple site, which was still a threshing-floor more than twenty years later.

years—at Shiloh [Ps. lxxviii. 61]. “He sware unto the Lord, and vowed a vow unto the Almighty God of Jacob; I will not come within the tabernacle of mine house, nor climb up into my bed . . . until I find out a place for the temple of the Lord, an habitation for the mighty God of Jacob” [Ps. cxxxii. 2-5]. This temporary “temple of the Lord” being completed, David consulted with his chief counsellors as to the mode in which the Ark should be brought to Jerusalem, and it was determined to bring it up in the midst of a great procession of the tribes, and with ceremonies of national thanksgiving [1 CHRON. xiii. 1-5].

The king, therefore, went down from Jerusalem, accompanied by 30,000 representatives of the twelve tribes, to *Kirjath-jearim*, or Baale of Judah, where the Ark had rested in the house of Abinadab, in one of the old sacred high places surrounded by trees, for more than half a century [1 SAM. vii. 1; ix. 12; x. 5]. “Lo, we heard of the same at Ephrata, and found it in the wood” [Ps. cxxxii. 6]. A new car or waggon was made to carry the sacred chest and its mercy-seat with the golden cherubim, and when it was placed thereon it was drawn forward towards Jerusalem by oxen at the head of a great triumphal procession; “and David and all the house of Israel played before the Lord with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets” [2 SAM. vi. 1-5; 1 CHRON. xiii. 6-8].

But while they were in the height of their sacred joy a check was given to it by the sudden death of Uzzah, one of the sons of Abinadab, who without authority, and perhaps presumptuously, stretched out his hand to hold up the Ark when it was shaken by the oxen as it passed over a threshing-floor on the top of a hill. “The anger of the Lord was kindled against Uzzah, and God smote him there for his error, and there he died by the Ark of God.” This terrible mark of God’s displeasure was not at first understood by David. He was “displeased” and “afraid,” for it seemed as if the Lord refused the honour given Him, and as if the Ark were a token of His Presence in anger rather than in love. So the king would not allow the Ark to be moved to Jerusalem at that time, but carried it aside to rest in the house of Obed-Edom, a Gittite, or inhabitant of Gath-Rimmon, a city belonging to the Kohathites,

or that family of the Levites whose duty it was to carry the Ark [NUMB. vii. 9; JOSH. xxi. 25]. In Obed-Edom's care it remained for three months, "and the Lord blessed Obed-Edom and all his household" [2 SAM. vi. 6-11; 1 CHRON. xiii. 5-14].

But during that time the king learned the reason of God's displeasure. The work of re-establishing the Divine system of religion commanded at Sinai had been begun with an act of disobedience to it, for, instead of the Ark being borne on the shoulders of the Kohathites (waggons being only used for carrying the Tabernacle itself), it had been drawn by oxen in the manner in which the Philistines (according to heathen custom) had brought it to Beth-shemesh [1 SAM. vi. 7-15]. David, therefore, "said, None ought to carry the Ark of God but the Levites: for them hath the Lord chosen to carry the Ark of God, and to minister to Him for ever." Once more he assembled a great congregation of the people, and telling the Levites "the Lord our God made a breach upon us, for that we sought Him not after the due order," he organized a body of priests and Levites to carry the ark, to sing, to play instruments of music, and to be door-keepers for the ark. Then proceeding again to the house of Obed-Edom, accompanied by "the elders of Israel and the captains over thousands," he prepared "to bring up the ark of the covenant of the Lord with joy."

This time "the children of the Levites bare the ark of God upon their shoulders with the staves thereof, as Moses commanded according to the word of the Lord;" and as they went forward towards Jerusalem "God helped the Levites that bare the ark," though He had smitten a self-appointed bearer of it with death. Then, as the triumphal procession began to move on its way, a great sacrifice was offered, and David himself, casting aside his royal robes for the linen ephod, or surplice of a singer, took his place among those that sang before it. So "all the house of Israel brought up the Ark of the Lord with shouting and with the sound of the trumpet . . . into the city of David" [2 SAM. vi. 12-17; 1 CHRON. xv. 25-28]. And as they carried it up the steep stairs to Zion to "set it in his place in the midst of the tabernacle that David had pitched for it," psalms of the "sweet singer" himself were doubtless sung: "In Jewry is God known: His name is great in Israel. At Salem is His tabernacle, and

His dwelling in Sion." "I was glad when they said unto me, we will go into the house of the Lord. Our feet shall stand in thy gates, O Jerusalem." "Except the Lord build the house, their labour is but lost that build it. Except the Lord keep the city, the watchman waketh but in vain." "We will go into His tabernacle, and fall low on our knees before His footstool. Arise, O Lord, into Thy resting-place, Thou and the Ark of Thy strength" [Ps. lxxvi. cxxii. cxxvii. cxxxii.] And when all were in their places, and the first sacrifices were being offered, the strain of thanksgiving went up which David had "that day delivered into the hand of Asaph and his brethren,"<sup>1</sup> "Give thanks unto the Lord, and call upon His name: tell the people what things He hath done. O let your songs be of Him and praise Him! O let your talking be of all His wondrous works! . . . O sing unto the Lord a new song: sing unto the Lord all the whole earth . . . worship the Lord in the beauty of holiness . . . tell it out among the heathen that the Lord is king . . . O give thanks unto the Lord, for He is gracious, for His mercy endureth for ever . . . blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say Amen" [1 CHRON. xvi. 7-36; Ps. cv. xcvi. cvi.]

The new tabernacle being thus finished and dedicated, a regular daily course of sacrifice [1 CHRON. xvi. 37-40; xxiii. 29, 31] and choral service [1 CHRON. xvi. 41-43; xxiii. 30; xxv. 1-6] was established under **Zadok** the high-priest, **Asaph** the chief of the singers, with **Heman** and **Jeduthun** at the head of the musicians; who all survived to transfer the system to the Temple of Solomon [1 CHRON. xxix. 22; 2 CHRON. v. 12]. Thus David was privileged to restore to its original glory the system of worship which God Himself had ordained at Sinai, and to place it on a footing which was that to be permanently occupied by it until the new city of God, the Heavenly Jerusalem, came down from heaven, "having the glory of God" revealed in the person of God Incarnate, the new "Tabernacle of God with men" [REV. xxi. 2, 3].

<sup>1</sup> It is probable that the fifteen "Psalms of Degrees" (120-134) were originally composed by David for this occasion, though alterations may afterwards have been made in them.

<sup>2</sup> There is some doubt whether

Zadok survived to take part in the dedication of the temple, though he was alive at the beginning of Solomon's reign. But Josephus (*Antiq.* x. 8, § 6) says unhesitatingly that he did.

But before long the contrast of a tent of pilgrimage for the service of the Lord standing in the midst of a city whose stone palaces for the service of men [1 CHRON. xv. 1] shewed that the Lord had brought Israel to a place of rest, became painfully conspicuous to David, and he contemplated the erection of a permanent temple. "See now," said he to the prophet Nathan, "I dwell in an house of cedar, but the Ark of God dwelleth within curtains."<sup>1</sup> At first Nathan bade him, "Do all that is in thine heart, for God is with thee:" but "the word of God came to" the prophet in a "vision" the same night, directing him to say to David, "Thus saith the Lord, Thou shalt not build Me an house to dwell in . . . it shall come to pass when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons: and I will establish his kingdom. He shall build Me an house, and I will stablish his throne for ever" [2 SAM. vii. 1-5, 12, 13; 1 CHRON. xvii. 1-4, 11, 12]. Although, however, David was thus forbidden actually to build the temple, he left behind him plans for its erection (in the making of which he was guided by the Spirit of God, as the builders of the tabernacle had been); he accumulated great stores of stone, marble, gold, silver, precious stones, iron, wood, and brass for the purpose; he still further organized the priests and Levites for its service; and he wrote a large portion of those psalms which were to form the substance of the praises to be offered in it [1 CHRON. xxii. xxviii. xxix.]

And while the prophetic message given to Nathan promised rest and permanence to Israel and the throne of David, it also renewed that promise of a Saviour which had been made to the patriarchs, speaking not only of a son of David (not yet born) who should build a material house, but of a Son of David in the far distant ages, Whose throne should indeed be established for evermore, Who should build up a Living Temple, and be truly the Son of God<sup>2</sup> [2 SAM. vii. 13-16; 1 CHRON. xvii. 13-15].

<sup>1</sup> The "house of cedar" does not signify a mere timber house, any more than Ahab's "ivory house," means a house of ivory. "Masons" as well as carpenters were employed in building it [2 SAM. v. 11; 1 CHRON. xiv. 1].

<sup>2</sup> This application of Nathan's prophecy is made in HEB. i. 5, where "I will be to Him a Father, and He shall be to Me a Son" is quoted as spoken of Christ. Compare also PSA. lxxxix. 20-50 and LUKE i. 32, 33.

The complete possession of the Promised Land was acquired by David in the years that followed his occupation of Jerusalem and its settlement as the religious and civil centre of the nation [about B.C. 1040-1030]: and thus he established those boundaries which God Himself had appointed [NUMB. xxxiv. 1-12; DEUT. i. 7, 8].

*Westward* he extended the dominion of Israel to "the Great Sea and the coast thereof" [JOSH. xv. 12], by completely destroying the ancient ascendancy of the Philistines, "taking the bridle out of their hand" [2 SAM. viii. 1], placing garrisons in Gath and other chief towns [1 CHRON. xviii. 1], and reducing them to the position of a tributary nation, under the supremacy of the kings of Israel [1 KINGS iv. 21; 2 CHRON. ix. 26]. This gave him command of the whole western coast, from Phœnicia (over which his friend and ally Hiram, king of Tyre, reigned) as far as Egypt, the boundary between Palestine and the latter being the *Wady-el-Areesh*, a stream called "the river of Egypt" in the original promise made to Abraham [GEN. xv. 18]. The Philistines were never devoted to extermination as the six nations of Canaan were, and consequently such a subjugation of their territory appears to fulfil the original donation of it by God to Israel.

*Eastward*, David secured the tribes beyond Jordan from further attacks of the *Moabites* and the *Ammonites*, by bringing these nations into as complete subjection as the Philistines. David was himself descended from a Moabite, and to the king of Moab he had committed the charge of Jesse and his wife when he was unable to protect them from Saul [1 SAM. xxii. 3]. The tradition of the Jews is that the Moabites put the parents of David to death, and thus excited the fierce anger with which he afterwards attacked them. He "smote Moab and measured them with a line, casting them down to the ground: even with two lines measured he to put them to death, and with one full line to keep alive. And so the Moabites became David's servants, and brought gifts" [2 SAM. viii. 2; xxiii. 20; 1 CHRON. xviii. 2]. Thus the ancient prophecy of Balaam was literally fulfilled, "a sceptre shall rise out of Israel, and shall smite the corners of Moab" [NUMB. xxiv. 17], though spiritually it was to be fulfilled in the spiritual sceptre that arose out of Israel a thousand years later, and subdued all the heathen world by truth and love.

The *Ammonites* were for a time left unmolested, though Saul had "vexed" them "whithersoever he turned" [1 SAM. xiv. 47], their king *Nahash* having shewn kindness to David in his exile. But when, on the death of Nahash, ambassadors were sent by David to his son *Hanun*, the friendly intentions of the king of Israel were met with shameful insults to his servants, which necessarily led to immediate hostilities [2 SAM. x. 1-5; 1 CHRON. xix. 1-5]. The king of Ammon obtained aid from the king of Syria, but Joab and Abishai being sent against them their united armies were defeated [2 SAM. x. 6-14; 1 CHRON. xix. 6-15]. In the following year their chief city was besieged by Joab, and eventually taken by David, when *Hanun* and large numbers of his people were destroyed, and the nation completely subdued [2 SAM. xi. 1; xii. 26-31; 1 CHRON. xx. 1-3].

*Northward*, the dominion of David was extended "unto the great river, the river Euphrates," and the range of Lebanon, according to the original promise made to Abraham [GEN. xv. 18], and confirmed to Moses [DEUT. i. 7]. The *Syrians* under *Hadadezer*, king of Zobah, had been defeated when in alliance with the Ammonites; and had afterwards made another campaign in company with the Syrians of Damascus and those "beyond the river" Euphrates. But they were entirely defeated by David, who took from them 1000 war-chariots and made 20,000 prisoners in a first engagement, in a second slew 40,000, and in a third destroyed 22,000 of the Syrians of Damascus. After these great victories "David put garrisons in Syria of Damascus; and the Syrians," with their tributary kings, "became servants to David, and brought gifts" or tribute [2 SAM. viii. 3-6; x. 15-19; 1 CHRON. xix. 7-19]. Thus an immense territory, stretching eastward as far as the river Euphrates, was added to the kingdom of Israel, and included among those kingdoms over which Solomon also reigned [1 KINGS iv. 21; 2 CHRON. ix. 26].

*Southward* the *Amalekites* had already been so scattered and destroyed by David [1 SAM. xxx.] that the prophesy of Balaam, "his latter end shall be that he perish for ever" [NUMB. xxiv. 20], was all but fulfilled, though not entirely until the time of Hezekiah [1 CHRON. iv. 43]. A still older word of the Lord was now fulfilled, "the elder shall serve the younger" [GEN. xxv. 23], by the

complete conquest of Edom. Joab was sent against the Edomites, and after a campaign of six months had so entirely overcome them that "he had smitten every male" [1 KINGS xi. 15, 16], after which David "put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants" [2 SAM. viii. 14], and were governed by a "deputy" or viceroy [1 KINGS xxii. 47] for a century and a half, when again [B.C. 886] "Edom revolted from under the hand of Judah, and made a king over themselves" [2 KINGS viii. 20].

Thus on all sides David extended the borders of Israel, "and the Lord preserved David whithersoever he went" [2 SAM. viii. 6-14]. There had been a great confederacy of all the enemies of Israel,—“The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek, the Philistines with the inhabitants of Tyre: Assur also is joined with them, they have holpen the children of Lot.” But the Lord had stood by him to defeat this great confederacy, and now he was able to sing, "Gilead is mine, and Manasses is mine, Ephraim also is the strength of my head; Judah is my lawgiver; Moab is my washpot; over Edom will I cast out my shoe: Philistia be thou glad of me . . . the Lord send the rod of thy power out of Zion: be thou ruler even in the midst of thine enemies" [Ps. lx. cx.]. It was in commemoration of the peace accomplished and the empire won for many future years by these victories that David was directed to name his great son and successor, born about this time, Solomon, "the peaceful one" [1 CHRON. xxii. 9], a living type of Him in whose time "the righteous shall flourish; and abundance of peace so long as the moon endureth;" and "whose dominion shall be also from the one sea to the other, and from the flood unto the world's end" [Ps. lxxii.]

The latter half of David's reign [B.C. 1035-1015] was, however, sadly overcast, notwithstanding the great position he had attained and the favour which God had shewn him. His greatness did not, indeed, fade away, nor was God's favour withdrawn from him as from Saul. But in the course of that twenty years David had to grieve over his own fall; to see adultery and murder pollute his own family; to mourn over Absalom living as a fratricide and a rebel; to mourn over him dead as in intention a

parricide ; and through that son's unnatural rebellion to "flee three months before his enemies." In later years he witnessed his people suffering from "three years' famine," and almost in his last days he was the cause of their being stricken down to the number of 70,000 by "three days' pestilence."

These shadows began to fall on David shortly after the birth of Solomon. He had been first attracted to **Bath-sheba**, the mother of Solomon, when she was the wife of **Uriah** the Hittite :<sup>1</sup> and having committed adultery with her, had caused her husband to be treacherously given over to be slain by the Ammonites, that after she had become a widow he might marry her [2 SAM. xi. 2-27]. "But the thing that David had done displeased the Lord," and he sent Nathan the prophet to rebuke him with the parable of the "poor man" and his "one little ewe lamb," of which he was deprived by the covetous tyranny of a "rich man who had exceeding many flocks and herds" [2 SAM. xii. 1-4]. The just king's righteous indignation broke out in a sentence of death against the rich criminal, and being thus convicted out of his own mouth the memorable words of Nathan were spoken, "Thou art the man." A terrible sentence was passed upon him; that the sword should never depart from his house, that the Lord would raise up evil against him out of his own house, that as he had done to the wife of Uriah secretly, so should it be openly done to his own wives. And although, upon his repentance, the Lord "put away" his sin, yet since he had "given great occasion to the enemies of the Lord to blaspheme" the child who was born of Bath-sheba was not permitted to live [2 SAM. xii. 5-14]. The confession and absolution of David are given in the few words, "David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die" [2 SAM. xii. 13]; but many of the penitential words of the Psalmist as he sorrowed during the whole of that night [2 SAM. xii. 15-23], and often afterwards, are handed down for penitents of after ages, and the 51st Psalm, "Have mercy upon me, O God, . . . cast me not

<sup>1</sup> David had among his friends and chosen guards several persons who belonged to the heathen nations of Canaan. Thus Uriah was one of

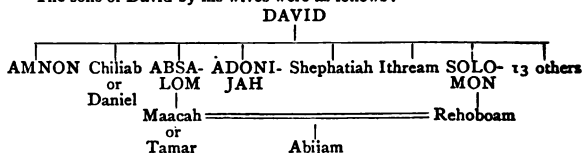
the Hittites, Ittai was a Philistine of Gath [2 SAM. xv. 19], Zelek an Ammonite, Ithmah a Moabite, &c. [1 CHRON. xi. 39, 41, 46].

away from Thy presence," has a title prefixed to it, calling it "A Psalm of David, when Nathan the prophet came unto him after he had gone to Bath-sheba."<sup>1</sup> It was such deep repentance that drew a blessing even out of such a marriage; and when Solomon [*i.e.* "the peaceful one"] was born [B.C. 1033], it is said "the Lord loved him, and He sent by the hand of Nathan the prophet; and He called his name Jedediah," also [*i.e.* "the beloved of the Lord"] "because of the Lord" [2 SAM. xii. 24, 25].

*The rebellion of Absalom* was the punishment of David's sin, and though it did not reach its worst violence for some years, it seems to have been the work of Absalom's thoughts and life from the time of Solomon's birth, thus vexing David for ten years [B.C. 1033-1023]. His purpose was to ascend the throne of his father's great kingdom, by removing him and all his other sons out of the way. To effect this he invited "the king and his servants to be present at a sheep-shearing" in Baalhazor, which is beside Ephraim," especially inviting also "all the king's sons." "The king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him." By continued importunity, and in spite of the king's suspicions, he succeeded in obtaining the presence of David's eldest son Amnon, and of some of the others, at the sheep-shearing festival. He caused Amnon to be put to death (nominally out of revenge for a profligate act [2 SAM. xiii. 22] committed by him two years before), but all the other sons of the king "arose, and every man gat him on his mule and fled;"<sup>2</sup> the

<sup>1</sup> The "Seven Penitential Psalms" Ash-Wednesday, the 6th, 32nd, are those used in the services for 38th, 51st, 102nd, 130th, and 143rd.

<sup>2</sup> The sons of David by his wives were as follows:—



Those whose names are printed in capital letters are the only sons of whom any historical circumstances are recorded. Rehoboam the son of Solomon married Maacah the daughter of Absalom, and thus Abijam, the second king of Judah, doubly represented the line of his great-grandfather David.

report being immediately spread, and reaching David, "Absalom hath slain all the king's sons, and there is not one of them left," so much was Absalom's purpose suspected [2 SAM. xiii. 23-36].

Unsuccessful in this attempt Absalom fled to his mother's father [2 SAM. iii. 3], Talmai, the king of Geshur in Syria, and was there three years [B.C. 1030-1027]. During all that time "David mourned for his son every day . . . and the soul of king David longed to go forth unto Absalom" [2 SAM. xiii. 37-39]. A stratagem of Joab, carried out by "a wise woman" of Tekoah, succeeded in securing Absalom against "the revengers of blood" [2 SAM. xiv. 1-20], and Joab went to Geshur to fetch him home. But for two years [B.C. 1027-1025] the king would not even see him notwithstanding his great love for him [2 SAM. xiv. 28], and it was only at the earnest intercession of Joab that he was again admitted to his father's presence [2 SAM. xiv. 29-33].

Then immediately Absalom began to ripen his plans for rebellion. Setting up a body-guard of "chariots and horses, and fifty men to run before him," he created disaffection towards David by personal interviews with the people as they came to sue for justice "at the gate," where the king and his judges sat to administer it; representing to every one that he was in the right, but that there was no one from the king to grant him his cause. "Oh that I were made judge in the land," he said, "that every man which hath any suit or cause might come unto me, and I would do him justice!" With such pretences, and with winning condescensions, he "stole the hearts of the men of Israel," and meanwhile he was secretly organizing a widespread conspiracy for a rising as soon as the signal should be given, "Absalom reigneth in Hebron." Then in the fourth year of his return [B.C. 1023], when he was about forty years of age, he left Jerusalem under pretence of a vow made while he was in Geshur, and set up the standard of revolt at Hebron: "and the conspiracy was strong: for the people increased continually with Absalom;" and he had won over to his side Ahithophel the Gilonite, "David's counsellor," whose counsel "was as if a man had enquired at the oracle of God" [2 SAM. xv. 1-12; xvi. 23].

David immediately fled from Jerusalem, surrounded by his guard, the chosen "men which came after him from

Gath" thirty years before, and whose numbers had still been kept up to the original "six hundred." With these and all his household, except ten concubines, whom he left to "keep the house," David went forth "over the brook Kidron," and was followed by a great multitude on his way to "the wilderness" of Engedi, as in the old days of his persecution by Saul. The high-priest Zadok also accompanied the king, with the Levites bearing the Ark of God. But when they came to the foot of the Mount of Olives, David ordered him to carry the Ark back to Jerusalem, saying, "If I shall find favour in the eyes of the Lord, He will bring me again, and shew me both it and His habitation : but if He thus say, I have no delight in thee ; behold here I am, let Him do to me as seemeth good unto Him." And with these words of strong faith and deep submission, he led his people with their heads wrapt in their mantles and their feet bare, "up by the ascent of Mount Olivet . . . and they went up, weeping as they went up" [2 SAM. xv. 13-30] ; a road often trodden a thousand years afterwards by the feet of the Son of David on His way to and from Bethany. It was then, probably, that he composed the third Psalm, the first of the six Passion Psalms, "Lord, how are they increased that trouble me? many are they that rise up against me."<sup>1</sup>

When he was a little past the top of the hill he was met by Ziba, the servant of Mephibosheth, Jonathan's son, and the eldest remaining representative of Saul, with a present of asses and refreshments. But Mephibosheth himself had stayed behind in Jerusalem, saying, "To-day shall the house of Israel restore me the kingdom of my father."<sup>2</sup> So another drop was added to David's cup of bitterness. Still another was added when another of Saul's family, Shimei, the son of Gera,<sup>3</sup> "came forth, and cursed still as he came," slinging stones at David and his men from a distance—as a Benjamite knew well how to do—and shouting, "Come out, come out, thou bloody man, and thou man of Belial." Abishai who, with Joab, stood fast by David, asked the king's leave to "go over and take off the head" of Shimei, but David

<sup>1</sup> Perhaps all the Passion Psalms, 3rd, 22nd, 43rd, 64th, 83rd, 108th, belong to this sad time.

<sup>2</sup> The history of Mephibosheth is given in 2 SAM. iv. 4; ix. 1-13;

xvi. 1-4; xix. 24-30. The youngest son of Saul had the same name.

<sup>3</sup> Shimei is supposed to have been NEBAT, the father of Jeroboam. See page 297.

refused with the sad words, if his own son sought his life, how much more might "this Benjamite. Let him alone, and let him curse, for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day" [2 SAM. xvi. 1-13]. "Let them curse, but bless Thou:" "his mischief shall return upon his own head, and his violent dealing shall come down upon his own pate" [Ps. cix. vii.]

The weary and sorrowing train of exiles now arrived at Bahurim, and halted there in the plain of Jordan, prepared to cross over to Gilead as soon as any message should arrive from the king's friend and counsellor **Hushai**, who had returned to Jerusalem that he might frustrate the counsel of Ahithophel [2 SAM. xv. 32-37; xvi. 16-19].

Meanwhile Absalom had taken possession of Jerusalem, and had fulfilled the prophecy of Nathan by making his father's wives his own at the counsel of Ahithophel [2 SAM. xvi. 15, 20-23]. But when the same politic counsellor asked for 12,000 men that he might pursue the king and, sparing all the people, put him only to death, Hushai counteracted this advice by proposing that Absalom himself should lead his people against David as the only sure way of overcoming him. "And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom." But when Ahithophel found that his counsel was not followed he went home to his own city, put his household in order, and hanged himself [2 SAM. xvii. 1-14]. Of this David might speak when he prayed, "Hide me from the secret counsel of the wicked . . . but God shall shoot at them with an arrow; suddenly shall they be wounded. So shall they make their own tongue to fall upon themselves" [Ps. lxiv.]. And while all this was taking place at the court of Absalom, a message came from Hushai by Jonathan and Ahimaaz (the sons of Abiathar and Zadok), telling him of his danger, and saying, "Arise, and pass quickly over the water." David, therefore, crossed the fords of Jordan, and marching northward arrived at **Mahanaim**, where Ish-bosheth had held his court during the few years of his reign [2 SAM.

xvii. 15-22]. There the king remained until the end of the rebellion, receiving supplies of all that so large a company needed from his tributary, Shobi king of Ammon, and from Machir and Barzillai, probably the heads of the tribes "beyond Jordan" [2 SAM. xvii. 24-29].

When Absalom crossed Jordan to Gilead at the head of his forces, according to the counsel of Hushai, he was met by the troops which David had collected, and which had been divided into three bodies, under the command of Joab, Abishai, and Ittai. David himself would have taken the chief command, but his subjects entreating him not to do so (on the loyal ground that his life was worth ten thousand of theirs), he remained at Mahanaim, saying, as his last orders to the three generals, "Deal gently for my sake with the young man, even with Absalom" [2 SAM. xvii. 24; xviii. 1-5].

The battle took place "in the wood of Ephraim,"<sup>1</sup> and ended in so complete a defeat of the rebel forces that 20,000 of them fell, partly by the sword, and partly by being entangled in the wood as they fled from "the servants of David." As Absalom himself fled away on his mule he was caught by his long hair in the branches of a great oak, and while he hung there was killed by Joab, who thrust three darts through his heart, notwithstanding the king's urgent words. His dead body they cast into a neighbouring pit, and "laid a very great heap of stones upon him;" the magnificent monument which he had built in the king's dale, just outside the walls of Jerusalem, remaining untenanted, an empty memorial of his pride and his fate [2 SAM. xviii. 6-18].

With the death of Absalom the rebellion came to an end, although a dangerous revival of it in favour of the house of Saul shortly took place under *Sheba, the son of Bichri* [2 SAM. xx. 1-22]. The king's excessive grief for his son was in danger of alienating his subjects, and the victory was turned into mourning. But the just and indignant remonstrance of Joab roused him to appear among them by taking his place "at the gate" (according to the custom of Eastern kings), and to take steps for a return to Jerusalem [2 SAM. xviii. 19-33; xix. 1-8]. This return was accomplished through the influence of *Amasa*, son of David's sister Abigail, who had been

<sup>1</sup> So called from Jephthah's victory over the Ephraimites when they invaded Gilead [JUDG. xii. 1-6].

commander of Absalom's forces, and to whom promised the same position (in the place of Joab) head of his own army. "He bowed the heart of Judah, even as the heart of one man; so they is word unto the king, Return thou and all thy s." On his way he was promptly met by Shimei, confessed sorrow and penitence, and who was pardoned in spite of the remonstrance of Abishai. Mephibosheth also came to meet the king with loud protestations of loyalty, and he also was pardoned, though deprived of his estate, which was given to his steward Ziba. The Gileadites accompanied him as far as the fords of the Jordan, where the territory of his tribe ended, and on the other side the people of Judah were waiting to conduct him with joy to Jerusalem [2 SAM. xix. 11-40].

At the end of David's wars, and in commemoration of his victories, he spake unto the Lord the words of this song in which he said that the Lord had delivered him out of the hand of his enemies, and out of the hand of Saul; and he said, "The Lord is my rock, and my fortress, and my deliverer. . . . I will call upon the Lord who is worthy to be praised: so shall I be saved from mine enemies" [2 SAM. xii. 1-51; PS. xviii.] But a bitter jealousy arose between the northern tribes and that of Judah on account of the restoration, one of the many contests that foreboded the subsequent division of the nation into two kingdoms [2 SAM. xix. 9, 41-43].

The *three years' famine* is recorded as having occurred during the reign of David [B.C. 1021-1018]. No particulars of it are given beyond the statement that when David "enquired of the Lord" he was answered, "It is for Saul and his bloody house, because he slew the Gibeonites." This slaughter took place is not stated, but the reason given is that Saul did it "in his zeal to the Lord for Israel and Judah:" the act being one of great treachery, since Joshua had pledged the faith of the Israelites to the peaceful sufferance of the Gibeonites in the midst of them [JOSH. ix. 1-27]. To atone for this of faith, the Gibeonites required David to give up seven of Saul's descendants—the two remaining grandsons of Saul and Mephibosheth, and five grandsons—whose fierce retribution "they hanged them in the hill before the Lord . . . in the beginning of barley harvest." Then fetched the bones of Saul and Jonathan from

Jabesh-Gilead, and buried them with those of his other sons and grandsons in the sepulchre of Kish his father . . . and after that God was entreated for the land" [2 SAM. xxi. 1-14]. Mephibosheth, the son of Jonathan, was now the only descendant of Saul remaining.

The *census* taken by David, and the dreadful *plague* which followed, were among the last incidents of his life. "Satan stood up against Israel and provoked David to number Israel" [1 CHRON. xxi. 1]: "and again the anger of the Lord was kindled against Israel" [2 SAM. xxiv. 1]. There seems to have been some national transgression, on account of which the great adversary was permitted thus to put into David's mind an act which betrayed a proud trust in his greatness and military strength, rather than a faithful acknowledgment of the Lord's care for Israel. The shepherd of early days went forth against Goliath relying on the supernatural aid of the Lord of Hosts, but the king in his old age was calculating the amount of his human strength. The census occupied nine months and twenty days, and the return of fighting men was given at about 1½ million [2 SAM. xxiv. 9; 1 CHRON. xxi. 5]. As on occasion of the previous numberings by Moses, those under twenty years of age were not to be taken into account at all, "because the Lord had said He would increase Israel like to the stars of the heaven;" but the census of the rest did not extend beyond the fighting men, and "Joab the son of Zeruiah began to number, but he finished not,<sup>1</sup> because there fell wrath for it against Israel: neither was the number put in the account of the chronicles of king David" [1 CHRON. xxvii. 23, 24].

Immediately the numbers had been presented to the king the prophet Gad came to him with the message, "Thus saith the Lord, I offer three things; choose thee one of them, that I may do it unto thee." The first was three years of famine, the second a three months' flight before his enemies, the third a three days' pestilence. "I am in a great strait," said David: but the experience of a dreadful famine was hardly yet over; he had known how bitter a lot it was to fly before Saul and Absalom for

<sup>1</sup> This partly accounts for the discrepancy of numbers, 1,300,000 being given in one place and 1,570,000 in another; for the census was taken so

irregularly that Joab would not count the tribes of Levi and Benjamin, "because the king's word was abominable to Joab."

months together, and so he said, "Let us fall now into the hand of the Lord; for His mercies are great, and let me not fall into the hand of man." "So the Lord sent a pestilence upon Israel from the morning even to the time appointed, and there died of the people from Dan even to Beer-sheba seventy thousand men." Even Jerusalem itself was about to be destroyed, when "the Lord repented Him of the evil, and said to the angel that destroyed the people, It is enough; stay now thine hand." It had been a three days of penitence and grief to the king. "I have sinned greatly," he cried, "in that I have done . . . Lo I have sinned, and I have done wickedly; but these sheep, what have they done? Let Thine hand, I pray Thee, be against me and my father's house:" but his supplication was heard, and when the angel came to Mount Moriah, "the threshing-floor of Araunah the Jebusite" [2 CHRON. iii. 1], the plague was stayed [2 SAM. xxiv. 2-17; 1 CHRON. xxi. 2-17]; even as Abraham's hand had been withheld when he was about to complete the sacrifice of Isaac upon the self-same spot.

To Mount Moriah David was bidden go up by the prophet Gad and rear an altar of thanksgiving unto the Lord. But the threshing-floor belonged to Araunah, the representative of the old kings of Jebus, and though he was royally willing to make it over, and all belonging to it, as a gift to the king, David would not offer to the Lord his God of that which did cost him nothing. So he bought the threshing-floor and the oxen for an earnest of fifty shekels of silver [about £6], the full amount afterwards given for the whole of Mount Moriah when bought as the temple site being 600 shekels of gold, about £1500 of our money. There, once more, a new age was begun. The place was consecrated by the building of an altar, on which David "offered burnt-offerings and peace-offerings, calling upon the Lord: and He answered him from heaven by fire upon the altar of burnt-offering." From that place sacrifices were afterwards offered (except during the seventy years' captivity) for a thousand years, until the burnt-offerings of the Old Dispensation gave way before the "pure offering" of the New [2 SAM. xxiv. 18-25; 1 CHRON. xxi. 18-30; MAL. i. 11].

*The anointing of Solomon as his successor* was the last public act of David's life. This had been made necessary by the *usurpation of Adonijah*, the fourth of David's

elder sons, who without any authority assumed royal state, and proclaimed himself king even before his father's death; Joab, David's old general, and Abiathar, one of the two high-priests and the last of Eli's house, going over to him [1 KINGS i. 5-10]. When intelligence of this came to David's ears, he sent for Nathan the prophet and Zadok the acting high-priest, and commanded them to lead Solomon forth on the king's own mule as far as Gihon, and there proclaim him king of Israel. So "Zadok the priest took an horn of oil out of the Tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon! And all the people came up after him, and the people piped with pipes and rejoiced with great joy, so that the earth rent with the sound of them." Seeing that his cause was lost, Adonijah fled to sanctuary, laying hold upon the horns of the great brazen altar of Moses in the old Tabernacle at Gibeon: but Solomon sent him a promise that no harm should come to him if he shewed himself worthy of forgiveness by his future conduct, and after an interview dismissed him to his house [1 KINGS i. 32-53; 1 CHRON. xxiii. 1].

The remaining days of David's life were occupied in giving instructions to the young king concerning the government of the kingdom [1 KINGS ii. 1-9] and the building of the Temple on Mount Moriah [1 CHRON. xxii.-xxix.] He had accumulated vast treasures for the latter purpose, and enormous offerings were also made by the chief of the people. These the aged king and prophet dedicated to their sacred use with much ceremony "before all the congregation," joining in the psalm "Blessed be Thou, Lord God of Israel, our Father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the majesty: for all that is in the heaven and in the earth is Thine . . . both riches and honour come of Thee . . . O Lord our God, all this store that we have prepared to build Thee an house for Thine holy Name cometh of Thine hand, and is all Thine own . . . give unto Solomon my son a perfect heart . . . to build the palace for which I have made provision" [1 CHRON. xxix. 10-19]. Then David gave the people his last blessing, and "died in a good old age, full of days, riches, and honour" [1 CHRON. xxix. 28], and "slept with his fathers, and was buried in the city of David" [1

**KINGS ii. 10**], where his sepulchre was still known and honoured in the days of the apostles [**ACTS ii. 29**]. He had lived to be seventy years of age, and had reigned forty years, during thirty-three of which he reigned over the whole of the twelve tribes, and a great empire far beyond their first borders. To him it was given above all to develope to its full glory the worship of the Old Dispensation, and to lay the foundation of that of the New in the songs of Zion.

### NOTE ON THE PSALMS.

Although the Psalter is an accumulation of the "Songs of Zion," written by various persons and at different dates, so large a portion of it was composed by David that the whole collection has been universally called by his name, "The Psalms of David."

They appear in our Bibles as one book, but the Psalter really consists of five books, as follows :—

Books	I.	II.	III.	IV	V.
Psalms	1—41	42—72	73—89	90—106	107—150

The whole of the first book is universally allowed to be the composition of David, and most of the second book. But many of the Psalms in the remaining books are also evidently written by the "sweet singer of Israel" in the spirit of prophecy, and for use in that Temple, the whole design of which was revealed to him by God, that he might make the plans and collect the materials for its erection. There is also a very evident unity in the composition of all the Psalms, which shews the influence of the Holy Spirit upon their writers; and the whole collection is made one in a literary sense by the introductory character of the first Psalm, and the final doxology formed by the last. The most ancient of all is the 90th, which there is good reason to believe was composed by Moses, as the title states. The latest of all were composed in the time of Ezra; but which they were, it is impossible to do more than conjecture. The whole number were collected together by Ezra, a previous collection of those then in existence having been made in the time of Hezekiah.

It may also be noticed that there are four sets of Psalms, which have been classed in this manner from very ancient times.

1. THE GREAT HALLELUJAH is a group of Psalms, beginning with the 113th and ending with the 118th, which formed the Passover Hymn of the Jews. The first three were sung "in the courts of the Lord's house" while the Passover lambs were being slain; the latter three at home at the close of the ceremonies which accompanied the Passover Supper. The second of these divisions is believed to be the hymn sung by our Lord and His Apostles before they went out to the Mount of Olives [MARK xiv. 26].

2. THE PSALMS OF DEGREES are the fifteen which are numbered from 120 to 134 in the English version. Several explanations are given of the name; but the most probable is, that it was given to them because they were composed by David as Processional Psalms which were to be sung in succession on each of the fifteen steps which led up to the Temple [see EZEK. xl. 22-34], a ceremony used probably on special days of solemnity.

3. THE PASSION PSALMS. Among the many Psalms which speak in prophetic language of our Lord's sufferings, six have been specially denominated the Psalms of the Passion, viz., the 2nd, 22nd, 38th, 59th, 69th, and 88th.

4. THE PENITENTIAL PSALMS. This group of Psalms was recognized in very early times, for it is told of St. Augustine, who died in the year of our Lord 430, that when he was dying he had them written on tablets and hung above his bed. They are the 6th, 32nd, 38th, 51st, 102nd, 130th, and 143rd. All of the seven are used in the Church Services on Ash-Wednesday.

The Psalms, as a whole, form the central portion of Divine Revelation. They contain the words in which the Church of God has spoken to Him in public offices of praise day by day for 3000 years without intermission. They have formed the devotional utterances of individual saints innumerable during the same ninety generations—half the age of the human race; and they are supposed by some to be embodied in the praises which are being offered in heaven.

## CHAPTER III

*The Reign of Solomon*

1 KINGS II—XI.      2 CHRONICLES I—IX  
PROVERBS, ECCLESIASTES, CANTICLES

Date { A.M. 2989-3029  
      { B.C. 1015- 975

**S**OLOMON succeeded his father when he was a little more than eighteen years old, having been born in David's old age [B.C. 1033], and being the youngest of his sons. He ascended the throne of a kingdom which reached from the Mediterranean to the Gulf of Akabah in one direction, and from the Euphrates to the border of Egypt in another; a kingdom powerful enough and extensive enough to rank among the great historical empires of the East. He came into possession of vast treasures, which had been acquired by his father during the conquests of his long and victorious reign, and he found peace both abroad and at home. Thus "his kingdom was established greatly" [1 KINGS ii. 12]. "The Lord his God was with him, and magnified him exceedingly" [2 CHRON. i. 1].

Shortly after his accession Solomon caused both Adonijah and Joab to be put to death, and Abiathar the high-priest to be finally deposed from his office, on account of a revival of their conspiracy against him, in which Adonijah endeavoured to entangle Bath-sheba the queen-mother [1 KINGS ii. 13-27]. Joab had been guilty of treacherous murders in the case of Abner and Amasa (his rivals in the command of David's army), having thus "shed the blood of war in peace" [1 KINGS ii. 5]; he had also slain Absalom in direct disobedience to the king's command; he "had turned after Adonijah, though he turned not after Absalom;" and when the death of Adonijah shewed him that his attempt to supplant Solomon had entirely failed he fled to sanctuary in the

court of the Tabernacle, and stood there by the great altar. Great as his services had been to David he was guilty of very dangerous treason towards Solomon, and for this, as well as for his former crimes, he was put to death by express order of the king, notwithstanding the sacredness of the place in which he had taken refuge [1 KINGS ii. 28-34]. Shimei had probably shared secretly in this rebellion, for Solomon ordered him to continue within the walls of Jerusalem, warning him that disobedience would be followed by the punishment which had been so long delayed for his treason to David at Bahurim. For three years he kept the condition, but at the end of that time he went as far as Gath to recover two of his servants, and by this reckless act forfeited his life. The death of Shimei put an end to the conspiracies against the young king, and thus "the kingdom was established in the hand of Solomon" [1 KINGS ii. 36-46].

The great *wisdom* for which Solomon became famous was the fruit of supernatural powers of knowledge and judgment bestowed upon him by God in the very beginning of his reign. One of his first acts was to call together a great congregation of the people, that they might join with him in a high service of thanksgiving which he held at Gibeon, where the ancient Tabernacle and the great brazen altar still remained, although the Ark had been removed from it nearly a century before, and had been placed first at Kirjath-jearim, and then in David's Tabernacle in Zion [2 CHRON. i. 2-6; 1 KINGS iii. 4]. In the night after this great sacrifice of thanksgiving "God appeared unto Solomon and said unto him, Ask what I shall give thee." The young king's reply shews how deeply he felt the responsibility of his new and great position, for he said, "I am but a little child," yet "Thou hast made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge, that I may go out and come in before this people; for who can judge this Thy people that is so great?" This was "seeking first the kingdom of God and His righteousness;" and "the speech pleased the Lord that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment: behold, I have done

according to thy words : lo, I have given thee a wise and an understanding heart ; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour : so that there shall not be any among the kings like unto thee all thy days." With these gifts was also bestowed that of long life, conditionally upon obedience to the statutes and commandments of God. But in his later years Solomon forfeited this gift by his idolatry, and he died before he was sixty years old [1 KINGS iii. 4-15 ; 2 CHRON. i. 7-12]. The supernatural wisdom of the young king in matters of justice was at once proved by his decision in the case of the dead and the living child : and [1 KINGS iii. 16-27] all Israel, hearing of this judgment of Solomon, "saw that the wisdom of God was in him to do judgment." It was not limited, however, to such matters ; for his books of Proverbs, poetry, and natural history, are all associated with it in the inspired memorial of them which remains after most of the books have been lost : and by means of it he is declared to have "excelled the wisdom of all the children of the east country, and all the wisdom of Egypt." His natural gifts and his acquired learning were all, therefore, exalted by this Divine gift, and developed under its influence. "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore . . . for he was wiser than all men . . . and there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom" [1 KINGS iv. 29-34]. It was this Divinely blessed intellect also which enabled Solomon to secure that peace at home and abroad which was necessary for carrying out the great work of his reign, for it is expressly said, that "he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon" [1 KINGS iv. 24, 25]. The happiness of his government is also shewn by the graphic words, "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry" [1 KINGS iv. 20].

The work of David the warrior king in obtaining for Israel the whole of its promised dominion was therefore consolidated by the wisdom of his great son. In a

similar manner Solomon took up and continued his father's work in the full development of the system of worship originally ordained at Sinai for the Hebrew race, building the Temple and establishing its services during the first ten years of his reign.

### THE BUILDING OF THE TEMPLE.

*The site of the Temple* had been fixed by David, under Divine guidance, two years before his death, on **Mount Moriah**, the ancient place of Isaac's sacrifice, and the threshing-floor<sup>1</sup> of Araunah, or Ornan, the royal Jebusite, where the angel had stayed his hand in the great plague after David's sin in making the census [2 CHRON. iii. 1; 1 CHRON. xxi. 15; 2 SAM. xxiv. 16]. This was a ridge situated on the east side of David's new city, and falling rapidly into the valley of the Kedron, afterwards called the valley of Jehoshaphat. The threshing-floor itself was a flattened space of rock in the centre of this ridge, where David built his altar of thanksgiving for the cessation of the plague, and which he designated as the place of the Temple altar, by saying, "This is the house of the Lord," and this is the altar of the burnt-offering for Israel" [2 CHRON. xxi. 28; xxii. 1]. To prepare the Mount for the Temple this flat space had to be extended into a level platform large enough to hold all the buildings required, which was done by building up an immense wall on its four sides, and filling up the ground with arched passages and masons' refuse.<sup>2</sup> At the south-east angle this wall, which still remains, is about 150 feet high (though only one half of it is above the present surface) and it is built of huge stones, some of which measure from 20 to 30 feet in length by 4 feet in height, their weight being estimated at 30 or 40 tons.

Mount Moriah was thus changed from its natural rounded form into a plateau rather more than a quarter of a mile [1520 feet] in length from north to south, and rather less [1180 to 877 feet] from east to west. Within the enclosure thus formed on the top of the Mount the

<sup>1</sup> It is the custom in Palestine to thresh corn on the bare rock that forms the tops of hills and ridges, that full advantage may be taken of every puff of wind for winnowing it [DAN. ii. 35].

<sup>2</sup> The nature of this work may be compared to the Thames Embankment, though the latter is on a much smaller scale. It may have received some additions at the south end in the time of Herod.

Temple and its courts were built on a square of about 600 feet each way : its southern end was occupied by Solomon's Palace, the vast crypts of which still exist ; and at its northern extremity stood "the house of the forest of Lebanon" [1 KINGS vii. 2], a fortified barrack for the royal guard which had originally been built by David [CANT. iv. 4], and after many additions and rebuildings was still occupied as the citadel of Jerusalem in the time of St. Paul [ACTS xxi. 34, 37 ; xxii. 24].<sup>1</sup>

*David's preparations* for building the Temple had been going on for thirty years before his death, and indeed from the time when it first came into his heart to give the Ark of God's Presence a home worthy of it in his new city. These preparations consisted in [1] the accumulation of materials, and [2] in the planning and designing of the Temple and all that belonged to it.

The scale on which materials were provided may be estimated by the *gold* and *silver* which he accumulated for the purpose during his reign, for the reception and custody of which, and other "dedicated things," a special treasury was established, which was superintended by Shelomith (a descendant of Aaron) and his brethren. To this treasury of "dedicated things" were brought the spoils that had been won in battle during the time of Samuel and Saul, those also that were obtained by Abner and Joab [1 CHRON. xxvi. 28]. Here too were laid up the "shields of gold" that were on the servants of the Syrian king Hadadezer, the "exceeding much brass" from his cities of Betah and Berothai, and the gifts brought by his subjects when they were defeated by David in B.C. 1040 [2 SAM. viii. 6, 7 ; 1 CHRON. xviii. 9, 10]. To these were added the "vessels of silver, and vessels of gold, and vessels of brass," sent by Toi the king of Hamath by the hands of his son Joram at the same time [2 SAM. viii. 9 ; 1 CHRON. xviii. 7] ; together with vast spoils of silver and

<sup>1</sup> The Temple Mount is called *El-Haram-es-Sherif*, "The Noble Sanctuary," by the Mahometans. Its surface is planted with olive, acacia, cypress, and other trees, forming a shady garden for those who are permitted to enter it. Its western and northern sides are occupied by Mussulman convents and colleges. Near the centre is the "Mosque of

Omar," *Kubbet-es-Sakhrah*, "the Dome of the Rock," which probably marks the site of the Temple itself ; and at its southern end is *El-Aksa*, a mosque which occupies part of the site of Solomon's Palace. On the site of this latter mosque the Hospital of the Knights' Templars formerly stood.

gold taken by David from the Moabites, Ammonites,<sup>1</sup> Philistines, and Amalekites [2 SAM. viii. 11, 12; 1 CHRON. xviii. 11]. The treasures of precious metal so acquired and dedicated in the time of David's "trouble," or wars, amounted to 100,000 talents of gold, and 1,000,000 talents of silver [1 CHRON. xxii. 14]. At the close of his reign he was able to add to these from his private property 3000 talents of gold and 7000 talents of silver [1 CHRON. xxix. 3, 4], to which was added the offerings of the tribes to the amount of over 5000 talents of gold and 10,000 talents of silver. The sum total of gold and silver which David left to Solomon for the use of the temple was therefore as follows, the talent of gold being valued at £1100, that of silver at £450 :—

Talents		£
Gold 108,000	=	1,188,000,000
Silver 1,017,000	=	457,650,000
		<hr/> 1,645,650,000 <sup>2</sup>

In addition to which he "prepared iron in abundance for the nails for the doors of the gates, and for the joinings, and brass in abundance without weight." He also imported large quantities of cedar tree timber from Tyre and Sidon, and "set masons to hew wrought stones for the house of God" [1 CHRON. xxii. 2-4]; and engaged "cunning men for every manner of work" [1 CHRON. xxii. 15], who had doubtless been employed in preparatory labours, especially that of hewing the vast stones required at the quarry, and preparing the material for carvers and metal-workers, during several years of David's later life.

The *plans* for the temple and the *designs* for its utensils

<sup>1</sup> The wealth of the Ammonites is shewn by the subsidy of 1000 talents of silver [£400,000], which they paid to the Mesopotamians for help against David [1 CHRON. xix. 6].

<sup>2</sup> This 1600 millions of the precious metals seems an enormous amount in an age and country when they are *circulated* and not *accumulated*, but it may be doubted whether it would have seemed so to the Peruvians of the middle ages or to the Indian princes of the last century. When Peru was first visited in the sixteenth century it was found that vessels of gold and silver were as common among the inhabitants as

those of iron or glass among Europeans, and their temple of the Sun was called the "Coricancha," or "Place of Gold," because it was entirely plated with the precious metal.

Comparing this accumulation of thirty years with modern wealth, it may be noted that 14,000 miles of railways were constructed in Great Britain in the same time at a cost of £500,000,000: that in ten years [1851-1861] the quantity of gold exported from Victoria was valued at £105,000,000, and that the annual export of it from California is rated at £13,000,000.

sils of Divine service were also prepared by David. In working out these he received Divine guidance, such as had been given to Moses when the "pattern" of the Tabernacle was shewn to him by God in the Mount [EXOD. xxv. 40], and to Bezaleel and Aholiab when the details of its work were entrusted to them [EXOD. xxxi. 2-6]. So when "David gave to Solomon his son the pattern of the porch" (afterwards called "Solomon's Porch"), "and of the houses thereof," &c., &c., it is added, "And the pattern of all that he had by the Spirit" [1 CHRON. xxviii. 12]. In such detail did he leave the pattern of everything, that he had the gold and silver weighed out for the altars, candlesticks, shewbread table, bowls, and other utensils of Divine service; and when he did so justified such exactness by saying, "All this the Lord made me understand in writing by His hand upon me, even all the works of this pattern" [1 CHRON. xxviii. 14-19].

Thus, when Solomon came to the throne, he found himself already provided with the designs from which the Temple and all belonging to it was to be constructed, with a large quantity of stone, timber, iron, and brass, ready for use, and with vast treasures of gold, silver, and precious stones for the material of its utensils and decorations. For "David said, Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all countries; I will therefore now make preparation for it. So David prepared abundantly before his death" [1 CHRON. xxii. 5].

These works of preparation were also continued for three years after David's death, before the foundations could be laid: and all the stone was "made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building" [1 KINGS vi. 7]. The vast scale on which they were conducted may be seen from the statement that 10,000 Hebrew hewers of timber were constantly assisting the Tyrian hewers of Hiram in the forests of Lebanon, while 153,600 Gibeonites and other "strangers"—labourers, masons, and overseers—were as constantly at work at the quarries, preparing "great stones, costly stones, and hewed stones, to lay the foundation of the house" [1 KINGS v. 1-18; 2 CHRON. ii. 1-18], including

the artificial plateau (in some parts 150 feet above the natural rock) on which all the structures connected with it were erected. The building itself was begun on the second day of the month Zif, the second month [or Iyar, May], of the fourth year of Solomon's reign [B.C. 1012-11], the date being specially marked as "the four hundred and eightieth year after the children of Israel were come out of the land of Egypt"<sup>1</sup> [1 KINGS vi. 1; 2 CHRON. iii. 2], but it was eight years and a-half before it was completely ready for its sacred use.

The form of the Temple followed that of the Tabernacle; but its dimensions of length, breadth, and height being double those of the sacred tent, it was eight times the size.<sup>2</sup> The sloping roof must have made it similar in general appearance outside to a Gothic church, and the resemblance would be increased by the "Porch" at the end, opposite to the Holy of Holies, which was a tall structure rising far above the body of the building, and pointing heavenward like a church tower or spire.

As was the case with the Tabernacle, the Temple consisted of *two distinct fabrics*, the interior one of wood as before, but the exterior (representing the covering tent) being now of stone with a wooden roof.

The interior fabric was an oblong building of cedar [1 KINGS vi. 15, 16-18], with a flat ceiling sixty cubits [90 feet] long, by twenty cubits [30 feet] in width and height, "after the first" or interior "measure" [2 CHRON. iii. 3]. The west end of this was divided off from the rest by folding-doors of olive-wood [1 KINGS vi. 31, 32] to form the Holy of Holies or "Oracle," and the portion thus separated was an exact cube in form as in the Tabernacle, being twenty cubits in height, length, and breadth. The eastern portion, called the Holy Place and also "the House" or "Temple," was of the same

<sup>1</sup> The details of the 480 years are given in the preceding chapters and table, but the more prominent dates may be again mentioned as follows:-

Exodus to Judges, 81 years	
Judges,	299
Samuel,	16
Saul,	40
David,	40
Solomon,	4
	<hr/>
	480

<sup>2</sup> So in the book of Wisdom Solomon is made to say, "Thou hast commanded me to build a temple upon Thy holy mount, and an altar in the city wherein Thou dwellest, a resemblance of the holy tabernacle which Thou hast prepared from the beginning" [WISD. ix. 8].

height and breadth but double the length [1 KINGS vi. 17], and it was closed by folding-doors of fir-wood enclosed in a framework of olive [1 KINGS vi. 33, 34]. The cedar-walls of the Holy Place were carved all over with "knops and open flowers" [1 KINGS vi. 18], those of the Holy of Holies with figures of cherubims and palm-trees and open flowers [1 KINGS vi. 29]. But every part of the Holy of Holies was "overlaid with pure gold, fitted upon the carved work" [1 KINGS vi. 20, 22, 30, 32, 35], in plates by means of nails of the same metal, the whole surface being probably chased down to the form of the carving.<sup>1</sup> It is probable indeed that this lining of gold plates was extended to the Holy Place, or "outer house," as well as to the Holy of Holies; and that thus the whole interior surface of the Temple was formed of chased or carved gold, such as may be seen on the costly salvers made by the modern goldsmith: further "garnished for beauty" here and there "with precious stones" [2 CHRON. iii. 6].

The *exterior fabric* was built around this resplendent house of cedar and gold, as the tent of linen and hair-cloth covered the acacia-wood fabric of the Tabernacle. This outside, or "greater house," was a stone building covered with a roof of fir and tiled with plates of gold" [2 CHRON. iii. 5]. Its length was the same as that of the inner house, 60 cubits, but its width was at least 14 cubits more, and its height to the gable was 30 cubits [45 feet]. The extra width on either side was occupied by three stories of "chambers," which may be compared to the aisles, triforium, and clerestory gallery found in large cathedrals,<sup>2</sup> except that the lowest story was the narrowest and the highest the widest, on account of the independent supports which were required to keep them clear of the sanctuary walls [1 KINGS vi. 5, 6]. In the stone walls of this "greater house" there were "windows of narrow lights" [1 KINGS vi. 4], which lighted the chambers; but the interior of the Temple received no light from without except when the eastern folding-doors were open, and was

<sup>1</sup> The gold plates for this purpose are said to have amounted to 600 talents, the nails weighing 50 shekels [2 CHRON. iii. 8, 9]. But the first number gives plates of gold about one quarter of an inch thick, and the weight of the nails is under two pounds: neither of which are intelligible.

<sup>2</sup> These "chambers" may have been divided into separate portions in after times [EZEK. xli. 6, 7], but as originally built they seem to have been long galleries, "gallery against gallery in three stories," as described in EZEK. xlii. 1-12.

illuminated by the seven-branched candlestick ; the Holy of Holies itself being entirely dark as in the Tabernacle, except when illuminated by the Shechinah, or "glory of the Lord," over the mercy-seat<sup>1</sup> [2 CHRON. vii. 2 ; 1 KINGS viii. 12]. The chambers or galleries appear to have been built for the priests to robe in, and for them to "eat the most holy things," instead of carrying them into the court of the Temple [EZEK. xlii. 13, 14].

At the eastern end of the "outer house," or "holy place," was the porch, into which it opened by folding-doors. This was the width of the inner structure only, that is twenty cubits, and projected fifteen cubits from it ; but it was 120 cubits [180 feet] in height, or four times the height of the main building [1 KINGS vi. 3 ; 2 CHRON. iii. 4]. Beyond these measures we have no indication of its form, but they seem to shew that it was a tower ; and perhaps such a "pinnacle" or wing to the building as that on which our Lord stood when tempted by Satan to cast Himself down [MATT. iv. 5].

In front of the porch were erected two detached pillars of brass, richly sculptured all over, each 40 cubits [60 feet] high, and 4 cubits [6 feet] in diameter [1 KINGS vii. 15-22 ; 2 CHRON. iii. 15 ; iv. 12, 13]. These were called *Jachin* [*i.e.* "He shall establish"], and *Boaz* [*i.e.* "In it is strength"], names symbolical of the Lord's work in establishing His kingdom and Presence in Zion.

Still further westward, in front of the porch [2 KINGS xvi. 14], stood the great brazen altar for the burnt sacrifices, which was 20 cubits [30 feet] square, by 10 cubits [15 feet] high [2 CHRON. iv. 1]. On the south of this was the great brazen "sea" or lavatory, for the use of the priests when sacrificing, which was chased round about with much ornament, and stood on the backs of twelve oxen its dimensions being 10 cubits [15 feet] in diameter by 5 cubits [7½ feet] in height, and its capacity such that it held 22,000 gallons, or 3000 "baths" [1 KINGS vii. 23-36 ; 2 CHRON. iv. 2-5, 10].

Such was the general aspect of the Temple, which was enclosed within an inner court of the priests, around

<sup>1</sup> The "glory of the Lord" departed from Solomon's Temple at its destruction by Nebuchadnezzar, and did not appear in the rebuilt Temple of Zerubbabel. Thus "dim-

ness" afflicted Israel until "the people that walked in darkness saw a great light" in the rising of the Sun of Righteousness [ISA. ix. 1, 2 ; MAL. iii. 1 ; iv. 2 ; MATT. iv. 16].

which a wall was built "with three rows of hewed stone, and a row of cedar beams [1 KINGS vi. 36 ; 2 CHRON. iv. 9], and a "great court," which was used by the laity. But the description of it which is given in the books of Kings and Chronicles does not enter into enough detail to enable us to do more than arrive at a general idea of its appearance, and of the style of its architecture no trace has yet been discovered. Its beauty, however, seems to have consisted more in the richness of its material and decorative ornament than in its form, although its Divine Architect had doubtless stamped it with an original and unique character, which could not be conveyed to us by a description, but was evident enough to those who beheld it in its glory. Its erection occupied Solomon's army of workmen for seven years and a-half, being finished in the month Bul [or Marchesvan, November], the eighth month, in the eleventh year of his reign [B.C. 1005-4].

*The dedication of the Temple* to its sacred use by solemn acts of sacrifice, prayer, and praise, took place eleven months afterwards, the intermediate time having been occupied in fitting up the sacred building with its instruments of Divine service. The great and solemn ceremony began towards the end of October, on the Day of Atonement, the 10th day of Ethanim or Tisri [1 KINGS viii. 2 ; 2 CHRON. v. 3], and lasted fourteen days, until the octave of the Feast of Tabernacles, coming to an end on the 23rd day of the month [1 KINGS viii. 65 ; 2 CHRON. vii. 10].

The first act of this dedication service was to bring the Ark of the ancient Tabernacle from Zion and place it in the "oracle of the house . . . the most holy place, even under the wings of the cherubims," whose golden forms spread themselves from wall to wall [1 KINGS viii. 1-9 ; vi. 23-28]. This was done with such ceremonies as had been used at its removal from Kirjath-jearim to Zion by David forty years before, great sacrifices being offered, "all the elders of Israel" joining in the procession, and the Levite choirs singing joyous psalms to the accompaniment of cymbals, psalteries, harps, and trumpets [2 CHRON. v. 2-12]. Thus they reached the Temple, and the priests carried the Ark of God's covenant with Israel to its resting-place ; and while the chorus arose from the many voices of those around, "For He is good ; for His mercy endureth for ever" [Ps. cxxxvi.], "the house was filled

with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud : for the glory of the Lord filled the house of God" [1 KINGS viii. 10, 11 ; 2 CHRON. v. 11-14]. The Shechinah of the mercy-seat spread itself abroad through the two golden chambers, and consecrated them by a visible manifestation of the Divine Presence.

Solomon then stood upon a brazen platform in the midst of the inner court, and there, before the great altar, for which innumerable sacrifices were being prepared, gave the people his blessing as the patriarchal head of the nation : following it up with an address, setting forth the completion of the work which God had enabled him to accomplish [1 KINGS viii. 12-21 ; 2 CHRON. vi. 1-11]. Then kneeling down and spreading out his hands towards heaven he uttered the memorable words of his dedication prayer, inspired words of supplication which have been the pattern for such prayer in all ages of the Christian Church [1 KINGS viii. 22-53 ; 2 CHRON. vi. 12-42]. And as he ended with the well-known words, "Arise, O Lord, into Thy resting-place, Thou and the Ark of Thy strength. Let Thy priests be clothed with righteousness ; and let Thy saints sing with joyfulness. For Thy servant David's sake turn not away the presence of Thine Anointed" [Ps. cxxxii. 8-10], a fresh token of the Divine Presence was manifested by fire coming down from heaven to consume the burnt-offerings and the sacrifices [2 CHRON. vii. 1-3]. Once more the people burst out in a chorus of thanksgiving, "For He is good ; for His mercy endureth for ever," and again the king gave them his solemn blessing [1 KINGS viii. 55-61].

The dedication festival and the accompanying sacrifices lasted for fourteen days, the second week of it being also the Feast of Tabernacles. During that time "the Lord appeared to Solomon the second time, as He had appeared to him in Gibeon," renewing His covenant with him, accepting the offerings he had dedicated, and promising the continuance of the Divine Presence in "the House" that had been "hallowed" [1 KINGS ix. 1-9].

#### OTHER PUBLIC ACTS, AND THE PRIVATE LIFE, OF SOLOMON.

These are not recorded in any great detail in Holy Scripture, where he is regarded chiefly as the builder of

the Temple. Yet he is shewn to have been one of the most conspicuous princes that the Eastern world ever saw; one like Nebuchadnezzar for his grandeur and power, and like Sardanapalus for his luxury; while his *intellectual greatness* as a naturalist, a poet, and a philosopher, was such as to have made him more famous than Aristotle or Socrates, and perhaps (among Eastern nations) than Homer, even if he had never occupied a throne, for "there came of all people to hear the wisdom of Solomon, from all the kings of the earth, which had heard of his wisdom," and hence Eastern legends respecting him are very abundant.<sup>1</sup>

The *commerce* which he established, and his great intercourse with foreigners, formed remarkable features in Solomon's reign. He "made a navy of ships at Ezion-geber" [1 KINGS ix. 26; 2 CHRON. viii. 17], a port at the head of the gulf of Akabah, by means of which he carried on an extensive trade with India; and he had also another fleet of merchantmen trading in the Mediterranean in combination with those of Hiram, king of Tyre [1 KINGS x. 22.; 2 CHRON. ix. 21]. By means of these he imported large quantities of gold, silver, almug trees (some rare kind of wood), precious stones, ivory, spices, "apes and peacocks." He also carried on a trade with Egypt, by means of chariots or waggons [1 KINGS x. 29], importing linen yarn, and vast numbers of horses. The extent of these importations may be seen by the statements that the annual amount of gold brought in was 666 talents [£7,326,000]; while silver was so common during his reign, that he made it "as stones," so that "it was not anything accounted of," and not considered precious enough even for domestic vessels [1 KINGS x. 21-27; 2 CHRON. ix. 20-27]. In addition to such great importations, Solomon received immense *tribute* and *presents* from dependent nations, and from those who wished to

<sup>1</sup> *The works of Solomon* which remain—the books of Proverbs and Ecclesiastes, the Song of Songs, and a few Psalms—are probably a very small portion indeed of what he wrote. Of his "3000 proverbs" a large portion remain, but "the men of Hezekiah" seem to have made only a selection from them [Prov. xiv. 1], and the number preserved is under 1000. "His songs were a

thousand and five;" we know none except the Song of Songs and a psalm or two. His works on natural history, in which "he spake of trees, from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of the wall . . . also of beasts, and of fowl, and of creeping things, and of fishes" [1 KINGS iv. 33], are altogether lost.

conciliate him. "All the kings of Arabia and governors of the country" brought him tribute of gold and spices. The queen of Sheba gave him "120 talents of gold [ $\pounds$ 1,320,000], and of spices a very great store, and precious stones:" while "all the kings of the earth" that "sought to Solomon to hear his wisdom which God had put into his heart, . . . brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year" [1 KINGS x. 10, 15, 24; 2 CHRON. ix. 1, 9, 14, 23].

The vast riches thus acquired enabled Solomon to build sumptuous palaces and many new cities. Among the former were his own palace, which was thirteen years building, and only second in splendour to the Temple itself; the "house of the forest of Lebanon," so named from its rows of cedar pillars, and its costly cedar beams; and the "house for Pharaoh's daughter," which was of equally sumptuous character [1 KINGS vii. 1-12; x. 16-20; 2 CHRON. ix. 15-20]. Of new cities which he built, there are named, Tadmor [Palmyra], the city of palms in the wilderness, "all the store cities which he built in Hamath" the kingdom of Northern Syria which he had subdued, Gezer, or Beth-horon the Upper, and Beth-horon the Nether, fortified cities, "Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen:" to which must be added "all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion" [1 KINGS ix. 17-19; 2 CHRON. viii. 4-6]. By such magnificent expenditure of wealth he must have raised his kingdom to a pitch of grandeur not exceeded by any of the great empires of the world: and it is evident that this grandeur was accompanied by substantial power, which made the Jewish sovereign respected and sought after, as something more than an equal, by other kings.

*The idolatry of Solomon*, however, sullied all the glory and wisdom by which he had been so distinguished: and it sprang out of those very foreign alliances which form so conspicuous a feature in his life and reign. Before he came to the throne, while yet a youth, he had married *Naamah*, an Ammonitess [1 KINGS xiv. 21, 31] the daughter of Hanun, king of Ammon. Shortly after the death of David he married an Egyptian princess, the daughter of the last of the native Pharaohs of Egypt

[1 KINGS iii. 1]. In his later life he carried the polygamy which he had inherited from David to such a length, that "he had seven hundred wives, princesses, and three hundred concubines" who seem to have been systematically taken from among foreigners, "women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites" [1 KINGS xi. 1]; and it can scarcely be doubted that the selection of such foreign wives was influenced by political motives. These foreign alliances led even the builder of the Temple into the characteristic sin of the children of Israel. The Lord had said concerning these nations, "Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods" [DEUT. vii. 3, 4; 1 KINGS xi. 2], and the prediction was fulfilled in the case of Solomon. For when he was old "his wives turned away his heart after other gods," and he "went after Ashtoreth, the goddess of the Zidonians, and after Milcom," or Molech, the "abomination of the Ammonites." He erected idolatrous temples for these, and for other gods of "his strange wives," on the hill opposite to Mount Moriah, a continuation of the Mount of Olives, which thus acquired for its name the "Mount of Corruption." There "he burned incense, and sacrificed unto their gods" [1 KINGS xi. 3-8]. And there, nearly three centuries afterwards, Josiah found three such "high places" of Solomon's building still standing, which had been dedicated to the Sidonian *Ashtoreth*, the Moabite *Chemosh*, and the Ammonite *Milcom* [2 KINGS xxiii. 13].

Thus the foreign alliances which appeared from the human point of view to strengthen the kingdom of Solomon, were from the Divine point of view the cause of its disintegration. "The Lord was angry with" him for these acts of disobedience, so wonderful in one to whom "the Lord God of Israel had appeared twice," giving each time distinct commands and warnings against such idolatry [1 KINGS iii. 5-14; ix. 2-9], and He at once declared to him, "I will surely rend thy kingdom from thee, and will give it to thy servant;" and though this was not to happen in Solomon's own time, yet it would surely take place, "I will rend it out of the hand of thy son;" and one tribe only, that of Judah, was to remain to his successors "for David thy servant's sake, and for Jerusalem's sake, which I have chosen" [1 KINGS xi. 9-13, 26-39].

The shadow thus cast over the latter part of Solomon's

reign by his eclectic idolatry, was accompanied by some sensible diminution of his prosperity. On his southern frontier the Edomites were stirred up to rebellion under **Hadad**, one of the last Edomite king's sons who had escaped to Egypt at the time when Joab had occupied Idumæa, and returned thence in the latter days of Solomon, having married the new king of Egypt's sister-in-law [1 KINGS xi. 14-22.]. On his north-eastern frontier, **Rezon**, one of Hadadezer the defeated king of Zobah's officers, established a rebellion at Damascus, which ended in the foundation of the great Syrian kingdom, for 200 years afterwards, a hostile neighbour to the Jews [1 KINGS xi. 23-25]. His last days were also embittered by the knowledge that Jeroboam had been appointed his successor over the largest and fairest portion of his kingdom, instead of his son Rehoboam [1 KINGS xi. 40].

Thus all the greatness and glory of Solomon turned to ashes, and the experience of his latter days is contained in the sad and somewhat bitter philosophy of the Book of Ecclesiastes. "In much wisdom is much grief." . . . "I looked on all the works that my hands had wrought, and on the labour that I had laboured to do : and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." . . . "Let us hear the conclusion of the whole matter : Fear God, and keep His commandment : for this is the whole duty of man" [ECCLES. i. 18 ; ii. 11 ; xii. 13].

The scriptural record of the great king's reign ends while this shadow is still upon him. Whether he gave up his idolatry or not is unknown. It is difficult to reconcile its continuance with the writing of Ecclesiastes, but it is easy to believe that it was established so strongly by means of his wives that he could not suppress it. After forty years' reign Solomon died [B.C. 975], and was buried in the city of David, his great empire almost immediately falling to pieces.

## BOOK VII

### THE TWO KINGDOMS OF JUDAH AND ISRAEL

A.M. 3029—3416  
B.C. 975—588

## THE BOOKS OF KINGS AND CHRONICLES.

THE two Books now generally known to English readers as the First and Second of Kings were known to the Jews as one Book, and in the Greek and Latin Bibles are called the Third and Fourth Books of the Kings. Nothing is certainly known as to their authorship, but they were probably written by Nathan, Jeremiah, and Ezra. They begin with the close of David's reign and end with the Babylonish captivity, thus ranging over more than 400 years.

The two Books of Chronicles were also considered as one by the Jews, and called the "Journals" or "Diaries." In the Greek and Latin Bibles they are called "*Paraleipomenon*," or the Books "of things omitted;" but the name by which they are known in the English Bible is as old as the time of St. Jerome, who is said to have first used it as an explanation of the Hebrew title.

Both Books of the Chronicles were written by Ezra, some portions of the genealogies having been added after his time by an unknown author.

The first eight chapters of the first Book are filled with genealogies, and throughout both there is an evident care as to the exact statement of names and descents. The tenth chapter begins with the history of Saul, and the remainder of both books is then occupied with histories of David, Solomon, and the two separate kingdoms of Israel and Judah, down to the time of the Babylonish Captivity.

The historical ground thus occupied is therefore the same as that of the Books of Samuel and the Kings, the earlier chapters being also a genealogical summary of all the previous periods of the Old Testament history for about 3500 years. But many portions of the later Books are evidently supplementary to the narratives contained in the earlier ones, and justify the ancient title of the Books as Chronicles of "things omitted" from previous records.

## CHAPTER I

### **From the Death of Solomon to the Accession of Jehu**

1 KINGS XII.—XXII. 2 KINGS I.—IX  
2 CHRONICLES X.—XXII

Date { A.M. 3029-3120  
      { B.C. 975- 884

**T**HE undivided monarchy of the Jewish nation ended with the reign of Solomon, having lasted for 120 years. During his reign there seems to have been no sign of rebellion on the part of any of the tribes, as there had been in David's time ; but upon his death there was an immediate revival of that disposition to break up into two kingdoms which had shewn itself in the first seven years of David's reign, and in the three subsequent rebellions of Absalom, Sheba, and Adonijah, as well as in the disaffection of Mephibosheth and Shimei. This tendency to disintegration soon worked out the fulfilment of the Lord's words to Solomon, and henceforth for two centuries and three quarters the history of the nation is carried on in that of two separate and rival kingdoms.

[The history of the two kingdoms is arranged in the following pages in such a manner that the events occurring in them may be presented to the reader's eye in a parallel order, as far as possible, in respect to the chronology of these three centuries. For continuous reading the history of the kingdom of Judah will be found on the left hand pages, and that of Israel in the pages on the right hand].

## REHOBOAM—FIRST KING OF JUDAH

[B.C. 975—958]

THE only son of Solomon of whom there is any historical notice, was Rehoboam, whose mother was Naamah, the daughter of Hanun, king of Ammon. At the death of Solomon he was 41 years of age, and he reigned for 17 years. For some unexplained reason the people assembled "to make him king" at Shechem, the ancient Ephraimite capital of Israel in the days of Joshua and the early Judges, instead of at Jerusalem, the new and now sacred capital of the nation [1 KINGS xii. 1; 2 CHRON. x. 1].

But Rehoboam was a conspicuous contrast to his father and grandfather, weak-minded and weak-handed. In later times he was spoken of as the "foolishness of the people" [Rehoboam—"enlargement of the people"], and one that had no understanding" [ECCLUS. xlvii. 23]; and Solomon seems to have had his son in view when he wrote, "He that begetteth a fool, doeth it to his sorrow" [PROV. xvii. 21]. "There is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein, shall he leave it for his portion" [ECCLES. ii. 21]. Such a man as Rehoboam proved to be, was quite unequal to cope with a shrewd and politic opponent like his rival, and thus, when the latter returned from Egypt, on hearing of the death of Solomon, he quickly carried his purpose of obtaining, *in his own way*, the fulfilment of Ahijah's prophecy.

In the time of Solomon the power and wealth of the nation had so greatly increased, that the taxes necessary for carrying out the policy by which this power and wealth were produced, increased in proportion. But although the people had grown so rich and prosperous, this increase of taxation had become a grievance; and either of their own accord, or, as is more likely, incited by Jeroboam, the representatives of Israel assembled at Shechem petitioned for a remission of taxes, making their allegiance conditional on their request being granted. Rehoboam promised to give an answer in three days, and employed the interval in taking the advice, first of his father's old counsellors, and afterwards of his own contemporaries and companions. The one had been

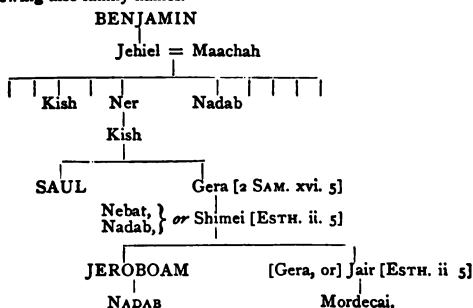
## JEROBOAM—FIRST KING OF ISRAEL

[B.C. 975—954]

THE severance of ten tribes from the kingdom of Solomon, and their establishment as a separate kingdom, was predicted by the Lord Himself, apparently in a third appearance to him [1 KINGS xi. 11-13], about five years before his death. It was also predicted to Jeroboam, the first king of those ten tribes, by the prophet Ahijah the Shilonite about the same time.

Jeroboam was the son of Nebat, or Nadab, "an Ephrathite of Zereda, Solomon's servant," his mother being Zeruiah. It is particularly mentioned of the latter, that she was "a widow woman" [1 KINGS xi. 26]; and as this seems to indicate that the father of Jeroboam died while he was a child, the expression tends to confirm the tradition of the Jews that Nebat was Shimei, who was put to death early in the reign of Solomon. It is also mentioned of Shimei, that he was "of the family of the house of Saul" [2 SAM. xvi. 5]; and Saul had a great uncle named Nadab [1 CHRON. viii. 30; ix. 36], the name being given also, as if it were a family name, to Jeroboam's son and successor, which facts seem to give a further confirmation to the tradition.<sup>1</sup> We are thus led to the probable conclusion that Jeroboam was of "the family of the house of Saul," a collateral representative of the royal

<sup>1</sup> The following is a probable view of Jeroboam's relation to the house of Saul, shewing also family names.



trained up in a school of wisdom, prudence, and justice, and advised conciliation, telling the king that by giving way once, he would make the people his servants ever afterwards. The younger counsellors had been trained in a school of luxury and haughty recklessness, and advised the king to treat his people as rebellious slaves, and say, "My little finger shall be thicker than my father's loins." When, therefore, Jeroboam and the other leaders came on the third day as appointed, he "answered them roughly," and spake to them after the counsel of the young men, saying, "My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions"<sup>1</sup> [1 KINGS xii. 2-14; 2 CHRON. x. 2-14].

This impolitic reply at once alienated from Rehoboam all the tribes of Israel except his own, and led to the fulfilment of that division of the kingdom which had been predicted. The old war cry with which Sheba had raised a rebellion against David [2 SAM. xx. 1], was again heard, "What portion have we in David? What inheritance have we in the son of Jesse? To your tents, O Israel. Now see to thine own house, O David" [1 KINGS xii. 16; 2 CHRON. x. 16]. Without taking any notice of this manifest revolt from his authority, Rehoboam "sent Adoram, who was over the tribute," to levy the usual taxes upon the rebellious tribes, but the faithful old officer of David and Solomon was stoned by them. This open act of rebellion and violence drove the king to fly from Shechem to the shelter of Jerusalem, and the revolt of the ten tribes was complete.

Rehoboam collected out of Judah and Benjamin an army of 180,000 men, with the intention of marching against the revolted tribes, and recovering the lost portion of his kingdom. But the *prophet Shemalah* was sent to him, and to the remnant of the people who still adhered to the dynasty of David, and bidden to say, "Thus saith the Lord, ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me." Thus forbidden to march against the revolted tribes, Rehoboam disbanded his army, and accepted his new position as king of Southern Judæa only [1 KINGS xii. 21-24; 2 CHRON. xi. 1-4].

<sup>1</sup> "Scorpions" here mean scourges armed with sharp points. Such a scourge was used to our Blessed Lord.

line which had been superseded by the house of David. As such, he may have been chosen by God ; and as such he would have been very likely to be chosen by the ten tribes, which had always shewn more affection for the house of Saul than for that of David.

When a young man, Jeroboam was noticed by Solomon as "a mighty man of valour," and "industrious ;" and for these qualities was appointed "ruler over all the charge of the house of Joseph" [1 KINGS xi. 28], a post which may have been occupied by Shimei, in the time of David [2 SAM. xix. 20], the tribes of Ephraim, Manasseh, and Benjamin being always closely associated. In this post Jeroboam had to superintend the "house of Joseph," while engaged in building their portion of Millo and other fortifications of Jerusalem ; and while thus living there, he was one day met by Ahijah, a prophet of Shiloh, in a place outside the walls where they were alone, and unobserved. The prophet immediately signified God's will by taking "the new garment that was on him" and dividing it into twelve pieces, of which he gave ten to Jeroboam, with the words, "Take thee ten pieces, for thus saith the Lord the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." It was also promised, that if Jeroboam continued faithful to the Lord, He would continue the new kingdom to his posterity, and build him a sure house, as He built for David [1 KINGS xi. 29-39].

This prophecy seems to have become known to Solomon, who, thus recognising in him the "servant" spoken of by the Lord as his successor [1 KINGS xi. 11], sought the life of Jeroboam, and compelled him to fly to Egypt, where he remained at the court of Shishak until the death of Solomon [1 KINGS xi. 40]. Here he is said by the Septuagint to have married the sister of Shishak's queen, who was named Ano, and became the mother of Abijah. But upon the death of Solomon, he returned to his native country, and at once became the leader of the discontented party among the ten tribes [1 KINGS xii. 2-12 ; 2 CHRON. x. 1-15]. When the grievances of this party had been roughly treated by Rehoboam, and they had thus been provoked to organize a rebellion against the house of David, they "sent and called" Jeroboam "unto the congregation" at Shechem, "and made him king over all Israel" [1 KINGS xii. 20].

He made no further attempt to re-establish the kingdom as he had inherited it from his father, though "there was war between Rehoboam and Jeroboam all their days" [1 KINGS xiv. 30 ; xv. 6 ; 2 CHRON. xii. 15], but devoted his attention to strengthening the territory which he retained by means of a chain of fortified cities on its frontier. Fifteen of these fortresses are named, and it is specially mentioned that they were well provided with arms and stores to withstand sieges, and were placed under the command of some of the king's many sons [2 CHRON. xi. 5-12, 23]. The kingdom of Judah was also much strengthened at first by the secession from Jeroboam of great numbers of Israelites who refused to adopt the idolatrous worship which he had established. "The priests and the Levites that were in all Israel resorted to" Rehoboam "out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem." As well as the clergy many of the laity also came, for "after them, out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years" [2 CHRON. xi. 13-17].

But although Rehoboam had thus "established the kingdom and strengthened himself," he and his people shortly fell into a humiliating servitude, through failing to recognize their true strength, as the subjects of a Divine King. "For three years they walked in the way of David and Solomon," but after that the king "forsook the law of the Lord, and all Israel with him" [2 CHRON. xi. 17, xii. 1]; and Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done," setting up idolatrous shrines and images in every direction, and falling into gross immorality [1 KINGS xiv. 21-24]. The national punishment of this national sin was an *Egyptian invasion under Shishak*, or Sheshouk, the friend and brother-in-law of Jeroboam. This occurred in the fifth year of Rehoboam's reign [B.C. 971]. The Egyptian king strengthened himself with allies from the interior of Africa, Libyans, Nubians, and Ethiopians, and came up against the king of Judah with an immense force, which included 1200 chariots, and 60,000 cavalry. At the

Thus suddenly raised to the throne of a great kingdom, and left in peaceable possession of it by the special command of God to Rehoboam and the great army which he had gathered [1 KINGS xii. 24], Jeroboam's first care was to establish a political centre for it, by rebuilding the ancient capital of the tribes at Shechem, and to conciliate the tribes east of Jordan by re-fortifying Penuel. But when Shechem had formerly been the seat of government for Israel, the nation had also possessed a religious centre or capital in Shiloh, where the Tabernacle of God stood from the time of Joshua until that of David. Shiloh had now lost this character, for the Lord "refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of Judah, even the hill of Zion which He loved, and there He built His temple on high" [Ps. lxxviii. 68-70]. That temple and its system of worship were still standing in all the glory in which they had been established by David and Solomon. There was the Ark of the Covenant, and the manifestation of the Divine Presence; and there was the place to which the priests and Levites were obliged to go in their turns from all the Levitical towns. There also was every Israelite required to go to keep the festivals three times every year. The kingdom of the ten tribes was, therefore, essentially associated with Jerusalem as its religious centre, even though it was politically detached from the kingdom of Judah. There was bitter national hostility between the two people; and yet all were equally bound to one place, as that where alone they could offer sacrifices according to the Law.

It does not appear that any obstacles were thrown by Rehoboam in the way of the Israelite priests, Levites, and people, in carrying out their religious duties at Jerusalem; but Jeroboam saw nothing except ruin to himself and his kingdom in their doing so. He "said in his heart, Now shall the kingdom return to the house of David: if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam, king of Judah, and they shall kill me, and go again to Rehoboam, king of Judah" [1 KINGS xii. 26, 27]. He accordingly established a new system of worship, professedly built upon the foundation of the primitive worship of Israel in the most ancient days of their nation. Going back to the

head of this army he was able to break through the chain of fortresses on the south and west, and to penetrate to Jerusalem itself. The holy city was besieged, and a new captivity to Egypt stared the Jews in the face, when "the princes of Israel and the king humbled themselves" before a Divine message sent to them by Shemaiah the prophet, and acknowledged "The Lord is righteous" in bringing such an affliction upon them. Then came another message by Shemaiah, "They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and My wrath shall not be poured out upon Jerusalem by the hand of Shishak. Nevertheless they shall be his servants; that they may know My service, and the service of the kingdoms of the countries." Shishak then accepted a ransom for Jerusalem, in the shape of "the treasures of the house of the Lord, and the treasures of the king's house," and the golden shields which Solomon had made, "he took all;" and thus the vast wealth accumulated by Solomon melted away, as his dominions had done, within five years of his death<sup>1</sup> [1 KINGS xiv. 25, 26; 2 CHRON. xii. 2-9].

How long the Lord suffered the Jews to feel the contrast between His service and bondage to the Egyptians, is not recorded. But though the king still "did evil, because he fixed not his heart to seek the Lord," a great reformation seems to have resulted from it—"in Judah things went well" [2 CHRON. xii. 12], and no further calamity occurred. Rehoboam reigned over Judah for twelve years longer, seventeen years altogether, and thus died, under sixty, at about the same age as his father [2 CHRON. xii. 13].

### ABIJAH—SECOND KING OF JUDAH

[B.C. 958—955]

ABIJAH was the favourite son of Rehoboam, his mother being Maachah, or Michaiah, the daughter of Uriel, and granddaughter of Absalom. In the Book of Kings he is called Abijam, probably from a desire of the writer to

<sup>1</sup> The earliest heathen memorial of Jewish history is connected with this invasion. It is recorded in hieroglyphic sculptures on the temple of Karnak, where Jewish captives

are represented, and the kingdom of Judah [Melchi Judah] is mentioned. Shishak is supposed to have been an Assyrian king of Egypt.

days of Sinai, he imitated the false system into which the Israelites fell while Moses was absent in the Mount receiving the Law; and he seems to have suggested that, while the elaborate system of Jerusalem was indeed the Law of Moses, that which was before the Law was at least equally worthy of their veneration.

Setting up, therefore, two *golden calves* (or perhaps cherubim), such as Aaron had made, to be the symbols of Divine Presence, he proclaimed to the people, "It is too much for you to go up to Jerusalem," and, adopting Aaron's own words, added, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." One of these he placed at Dan (an old idol sanctuary in the days of the Judges), and the other at Bethel, Jacob's "House of God;" the northern and southern extremities of his kingdom. For each of these idolatrous symbols of Divine Presence he erected "an house of high places"—perhaps a tabernacle [EZEK. xvi. 16]—with altars for the offering of burnt-sacrifices: and when the priests and Levites refused to be associated with them he ordained a priesthood of his own, taken "from the lowest of the people, which were not of the sons of Levi" [2 CHRON. xi. 13-17]. Thus new places of worship, new altars, and a new ministry—the characteristic of which was that they were *human inventions imitative of Divine institutions*—were set up as rivals to the Temple, the Altar, and the Priesthood, of the Lord at Jerusalem [1 KINGS xii. 28-31; 2 CHRON. xi. 14].

Jeroboam was in the act of inaugurating this new system by a dedication festival on "the fifteenth day of the eighth month, even the month which he had devised out of his own heart,"<sup>1</sup> when, as he stood by the altar to burn incense, "a man of God"—probably the prophet Iddo—suddenly appeared before him out of Judah to denounce the schism which he was originating. This prophet predicted that a child should be born unto the house of David, Josiah by name, who should defile that altar by burning men's bones, even the bones of the very priests that offered incense there upon it. This prediction, containing the very name of the king, was uttered more than three hundred years before Josiah was born; but the prophet gave a sign that his word would come

<sup>1</sup> Solomon consecrated the Temple at the Feast of Tabernacles on the 15th day of the 7th month.

avoid using the sacred Name, as part of that belonging to a wicked king; for "he walked in all the sins of his father, which he had done before him [1 KINGS xv. 1, 2; 2 CHRON. xi. 20-22].

He reigned for only three years, but during this short reign he effectually broke the power of Jeroboam in the war which he carried on for the recovery of his father's lost dominions. The army which he gathered together amounted in number to 400,000, and although this was opposed by an Israelite army of 800,000, Abijah gained so complete a victory in the battle of Zemaraim in Mount Ephraim that 500,000 of the Israelites were slain and several cities recovered [2 CHRON. xiii. 13-19]. But it is mentioned, as a distinguishing characteristic of this battle, that "the children of Judah prevailed because they relied on the Lord God of their fathers." Abijah had in fact endeavoured to withdraw the ten tribes from Jeroboam by pointing out to them that in following him they were giving up their connection with the national religion and the national throne, had taunted them with the worship of the golden calves, and had proclaimed to them, "But as for us, the Lord our God is with us, and we have not forsaken Him . . . and behold God Himself is with us for our Captain, and His priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the Lord God of your fathers, for ye shall not prevail [2 CHRON. xiii. 4-12].

With the large forces at his command, Jeroboam was able to surround the army of Judah, so that "the battle was before and behind." But the old days were revived, when the Lord fought for Israel. The people cried unto the Lord, and the priests sounded with their trumpets: and as the men of Judah rushed forward with a great shout, according to their custom, "God smote Jeroboam and all Israel before Abijah and Judah: and the children of Israel fled before Judah; and God delivered them into their hand" [2 CHRON. xiii. 13-20]. The superior position thus gained by the kingdom of Judah was retained for a little over a century, until the defeat of Amaziah by Joash, in B.C. 826.

Of Abijah's other public acts there is no existing record whatever, but it is said that they, with "his ways and his sayings, were written in the story of the prophet Iddo," which is not now extant. Notwithstanding his sins, yet

true by predicting an immediate event, the rending of the altar, which took place before their eyes according to his word. When Jeroboam heard the prophet's prediction and denunciation, he stretched forth his hand to lay hold upon him. But God defended His messenger, and the king's hand was dried up so that he could not pull it in again to him, until it was restored in answer to the prophet's prayer [1 KINGS xiii. 1-6]. This threefold confirmation of God's Word was followed by a still further and awful proof of His anger against disobedience, for the "man of God" being seduced by the shameful deceit of an "old prophet in Bethel" to return there for refreshment contrary to the Lord's plain command, he was afterwards killed by a lion, the peculiar circumstances of his death shewing that it was a Divine punishment [1 KINGS xiii. 7-32].

But although so terrible a warning had been given to Jeroboam, he "returned not from his evil way," still making priests of any who came to him for the purpose. "And this thing became sin unto the house of Jeroboam, even to cut it off and to destroy it from off the face of the earth" [1 KINGS xiii. 33, 34].

This total destruction was predicted by the same prophet, **Ahijah** of Shiloh, who had foretold Jeroboam's elevation to the throne of Israel. Abijah, one of the sons of the king being sick, Jeroboam sent his wife in disguise to consult the aged prophet. But before she had crossed his threshold Ahijah knew her, and bade her come in to hear the "heavy tidings" that he had to tell her. The substance of his message was that the posterity of Jeroboam should not be established, as it would have been had he been faithful to the worship of the Lord, but that it should be utterly cut off: "but what? even now." He also predicted that Israel should be rooted up out of the good land they were inhabiting, and scattered "beyond the river" Euphrates. And now for the first time is heard that terrible proverbial saying respecting the first king of Israel, "Jeroboam . . . who made Israel to sin" [1 KINGS xiii. 1-16].

The prediction began to be fulfilled in the death of Abijah, according to the word of the prophet, when his mother "came to the threshold of the door." Its fulfilment advanced another step in the defeat and terrible slaughter of Jeroboam's army by Abijah, king of Judah,

"for David's sake did the Lord his God give him a lamp in Jerusalem to set up his son after him, and to establish him in Jerusalem" [1 KINGS xv. 4].

### ASA—THIRD KING OF JUDAH

[B.C. 955—914]

NOTWITHSTANDING the invasion of the Egyptians and the impoverishment of Jerusalem, Asa, the son of Abijah, succeeded to a peaceful throne, and maintained peace for the first ten years of his reign. These years he was able to employ in consolidating the power of his kingdom, fortifying many cities in Judah, and organizing a great army that numbered 580,000 men, of whom 280,000 were the famous bowmen of Benjamin [2 CHRON. xiv. 6-8]. Although there was a never-ceasing hostility between the two kingdoms of Judah and Israel during the whole of Asa's reign, this great force long secured him from attack, and it also enabled him to throw off the yoke of the Egyptian king.

But a still more important work of those years of peace was the *abolition of that idolatry* which had grown up under Solomon's later rule, and had extended far and wide in Judah. Asa "took away the altars of the strange gods, and the high places" which had been newly dedicated in imitation of the old high places where the true God had long been worshipped. The idol statues were destroyed, and the groves cut down [2 CHRON. xiv. 3-5]; and even an "idol in a grove" that had been set up by the queen mother herself, was burnt at the brook Kidron, and she was deposed from her royal position [1 KINGS xv. 13; 2 CHRON. xv. 16]. Once more Judah was purified from idolatry: the people worshipping at their great festivals in Jerusalem, when they could not come from a distance thither, at other times, worshipping in the high places of their country towns and villages<sup>1</sup> [1 KINGS xv. 14; 2 CHRON. xv. 17; *compare* 1 KINGS xxii. 43; 2 KINGS xii. 3; 1 SAM. ix. 12, 25].

<sup>1</sup> These "high places" for sacrifice to God were afterwards superseded by *synagogues*, in which the

Law of God was read to the people, but sacrifices were not offered.

from which the king of Israel never recovered [2 CHRON. xiii. 1-20]. The fulfilment was completed a few years later in the slaughter of all Jeroboam's posterity by Baasha.

Jeroboam was stricken down by the dreadful defeat which he suffered at Zemaraim, and within about a year afterwards "the Lord struck him that he died," when he had reigned twenty-two years over Israel [2 CHRON. xiii. 20; 1 KINGS xiv. 20].

## NADAB—SECOND KING OF ISRAEL

[B.C. 954—953]

OF the short reign of Nadab, son of Jeroboam, there is scarcely any record. The one public event noticed is that he laid siege to Gibbethon, a Levitical city of Dan, which had fallen into the hands of the Philistines: but of his personal character it is stated that he did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

While Nadab was laying siege to Gibbethon a conspiracy broke out in the army, which was headed by Baasha, one of his officers. In this conspiracy Nadab was slain, and with him "all the house of Jeroboam;" and thus was fulfilled, within two years of Jeroboam's death, the prediction which declared that his whole family should be exterminated, "even now," because of the sin with which "he made Israel to sin" [1 KINGS xiv. 20; xv. 25-31].

This peaceful and holy work was followed by what seemed an overpowering invasion of the kingdom of Judah by an African sovereign, who is called "Zerah the Ethiopian," or "Cushite," and who was probably the king of Egypt, endeavouring, at the head of a great army of mercenaries, to recover his lost authority over Asa and his subjects. This army numbered a million of foot soldiers, and had a force of 300 war chariots attached to it. Marching straight for Jerusalem, the invaders were met by Asa and his army "in the valley of Zephathah, at Mareshah," a large plain on the north-west of Hebron, and totally defeated [B.C. 945]. The king of Judah prayed for Divine help in a spirit which acknowledged the Theocratic government of his kingdom, as it had been recognized by rulers such as Moses, Samuel, or David, "Help us, O Lord our God; for we rest on Thee, and in Thy name we go against this multitude." And thus he was able to defeat an army twice the size of his own, for "the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled." This was the last great victory of the Israelites in a pitched battle against an invading army [2 CHRON. xiv. 9-15].

The restoration of the true faith of Israel extended after this victory in a remarkable manner, not only in the kingdom of Judah, but among large numbers of the subjects of Baasha. This fresh revival of religion was stirred up by the *prophet Azariah*, who went out to meet Asa on his return from victory, and encouraged him by the example of former days in the history of Israel, to believe, "The Lord is with you, while ye be with Him . . . be ye strong therefore, and let not your hands be weak: for your work shall be rewarded" [2 CHRON. xv. 1-7]. At these words of Azariah<sup>1</sup> the prophet Asa took courage, continued the destruction of all idols that were to be found in country villages, as well as in towns, and renewed, with a solemn festival-service of re-dedication, the great altar of burnt-offerings in front of the Temple, to which he had restored by the spoils of the Ethiopians that wealth of which Shishak had plundered it. To this festival he summoned the great congregation of the people, as when Solomon originally dedicated the Temple;

<sup>1</sup> The prophet is called "Oded" in the 8th verse, but "Azariah the son of Oded" in the 1st verse. But

the name is given in the latter form by the Septuagint in both places.

**BAASHA—THIRD KING OF ISRAEL**

[B.C. 953—930]

THE dynasty of Jeroboam being thus exterminated, his throne was seized by Baasha, the leader of the rebellion against his son. Nothing is known of his origin except that he belonged to the tribe of Issachar, and that his father's name was Ahijah.

During his reign of twenty-four years Baasha was in a continual state of hostility towards Judah [1 KINGS xv. 16, 32], but he was never able to regain the power which Jeroboam had so signally lost. When he had reigned about fourteen years, in the "six and thirtieth year" after the separation of the two kingdoms [2 CHRON. xvi. 1], Baasha began to build Ramah, "that he might not suffer any to go out or come in to Asa, king of Judah." But Asa having subsidised Benhadad, king of Syria, to attack the northern portions of Baasha's kingdom, he was obliged to desist and return to his royal city of Tirzah [1 KINGS xv. 17-22; 2 CHRON. xvi. 2-6].

Of the remaining years of his reign nothing is recorded except his great wickedness, on account of which Jehu the prophet was sent to him by God to declare that his dynasty should fail in the same ignominious manner as that of Jeroboam: "him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat" [1 KINGS xvi. 1-7].

**ELAH—FOURTH KING OF ISRAEL**

[B.C. 930—929]

THIS prophecy was fulfilled in the slaughter of Elah the son and successor of Baasha, and of all his kinsfolk and friends, by "Zimri, captain of half his chariots." Of Elah's reign and life the only particulars given are that, when he was slain, his army was encamped against Gibbethon, but he was in Tirzah, "drinking himself drunk in the house of Arza his steward," and that his own sins, as well as those of Baasha his father, brought upon him the fulfilment of Jehu's prophecy [1 KINGS xvi. 6, 8-14].

and the trumpet now giving no uncertain sound, not only his own subjects came up to it, but a great multitude from the northern tribes; "for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him." Then after great sacrifices had been offered up, *the covenant* between the Lord and Israel *was renewed*; "and they swear unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets, and all Judah rejoiced at the oath: for they had sworn with all their heart, and sought Him with their whole desire; and He was found of them: and the Lord gave them rest round about" [2 CHRON. xv. 8-15].

This defection of his subjects led Baasha to prepare for war with Judah. The only part of this preparation recorded is the attempted fortification of Ramah, but mention is elsewhere made of a "pit which Asa the king had made" at Mizpeh "for fear of Baasha, king of Israel" [JER. xli. 9], which looks as if a great entrenchment was rendered necessary against an attack in that direction. This attempt of Baasha was made in the 36th year of the kingdom of Judah [B.C. 939], about five years after the defeat of the Ethiopians. But, forgetting how the victory had then been gained, Asa sought the aid of Benhadad, king of Syria, sending him a large bribe to break his alliance with Baasha and attack him. This policy succeeded [2 CHRON. xvi. 1-6], but was condemned by the *prophet Hanani*, who told the king that he had thus prevented himself from putting down the newly founded and dangerous kingdom of Damascus, and that henceforth Judah would be troubled by wars with the Syrians. For this prophetic boldness "Asa was wroth with the seer, and put him in the prison-house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time" [2 CHRON. xvi. 7-10].

The remaining twenty-five years of Asa's reign are an historical blank. In the 39th year of it he became "diseased in his feet," probably with the gout, "until his disease was exceeding great" and of a fatal character, so that within two years he died. It is said that "in his disease he sought not to the Lord, but to the physicians" [2 CHRON. xvi. 11-14]: but the holiness of Asa, notwithstanding that want of faith which is thus twice mentioned, is shewn by the declaration, "the heart of Asa was perfect all his days" [2 CHRON. xv. 17].

**ZIMRI—FIFTH KING OF ISRAEL**

[B.C. 929]

THE reign of Elah's murderer lasted only for seven days. For when the report of Zimri's treason reached the army at Gibbethon, they at once elected Omri king of Israel : and he marching against Tirzah and taking it by assault, Zimri shut himself up in the palace, set fire to it, and perished in the flames [1 KINGS xvi. 15-20]. The conspiracy and usurpation of Zimri were probably an attempt to replace the family of Saul upon the throne : for he appears to have been fifth in descent from Jonathan the son of Saul [1 CHRON. viii. 36 ; ix. 42].

**OMRI—SIXTH KING OF ISRAEL**

[B.C. 929—918]

OMRI founded a dynasty which lasted for four generations and for nearly half a century ; he himself reigning for twelve years. Although elected by the army he was recognized as king at first by only half of the people, the rest having elected Tibni, the son of Ginath. This division led to a civil war, which lasted for four years [1 KINGS xvi. 15, 23], at the end of which time Tibni was defeated and slain, and Omri reigned unopposed.

As soon as he had secured himself on his throne Omri set to work to build a new capital for the kingdom of Israel. This he erected on a hill about six miles from Shechem, which he purchased for two talents of silver of its owner Shemer, and which he called after his name *Samaria*. Here he removed from Tirzah in the sixth year of his reign, making it the permanent residence and burial-place of the kings of Israel [1 KINGS xvi. 24, 28].

The only other public act recorded of Omri is that he gave up some cities to Benhadad, king of Syria, and permitted him to "make streets" for himself—a Syrian "quarter" apparently—in Samaria [1 KINGS xx. 34]. But of his personal character it is said that he "wrought evil in the eyes of the Lord, and did worse than all that were before him" [1 KINGS xvi. 25]. Perhaps "the statutes of Omri" [MICAH vi. 16], spoken of by the prophet Micah, were some code of laws which he substituted for the statutes of the Lord.

## JEHOSHAPHAT—FOURTH KING OF JUDAH

[B.C. 914—889]

THE son of Asa succeeded to his father's throne when he was thirty-five years of age, and was, like him, one of the good and God-serving kings of Judah. Jehoshaphat began his twenty-five years' reign by strengthening all the border fortifications by which his territory was protected from the attacks of Israel, and by putting garrisons in the towns of Ephraim, which had been taken by Abijah his grandfather [2 CHRON. xiii. 19] from Jeroboam. He also built stone cities and castles ; "had much business in the cities of Judah ;" and increased his moveable army to the extraordinary number of 1,160,000 (as large as David's), without including the forces which remained in the many garrisons he had formed [2 CHRON. xvii. 1, 2, 12-19]. These military preparations were associated with a devout trust in the theocratic government of God's special Providence towards Israel, and "therefore the Lord established the kingdom in his hand." His own subjects

**AHAB—SEVENTH KING OF ISRAEL**

[B.C. 918—897]

THE dynasty of Omri was so firmly established that his son Ahab succeeded quietly to the throne, and reigned for twenty-two years. He is conspicuous in the history of the ten tribes for his introduction of the worship of Baal, and for his long-standing contests with the prophet *Elijah*.

Up to the time of Ahab the religious system of the kingdom of Israel was that invented by Jeroboam, a modified system of idolatry, in which he intended that the Lord should be worshipped, but under the forbidden symbol of an image, and by the ministry of a schismatical priesthood which was set up in opposition to that of Divine institution. But Ahab married a Phœnician princess, Jezebel, the daughter of Ethbaal, king of Tyre, who had been a priest of Ashtaroth; and this alliance led him to adopt the worship of Baal and Astarte, for which he built a temple, and set up an altar, and made a grove, in Samaria. For this direct opposition to the worship of the Lord it is said that he "did evil in the sight of the Lord above all that were before him" [1 KINGS xvi. 29-33]. Nor was his evil influence over the Hebrew nation confined to the tribes which formed his own kingdom, as was the case with Jeroboam; for by the marriage of his daughter *Athaliah*, a second Jezebel, to Jehoram the son of Jehoshaphat, the idolatry of Baal was introduced into the kingdom of Judah, and with it the iniquitous and cruel habits of Ahab's house.

The more effectually to establish Phœnician idolatry in her husband's kingdom, Jezebel endeavoured to root out all the faithful followers of the Lord, and especially those who were being trained for sacred offices in the "schools of the prophets," which had been originally founded by Samuel [1 SAM. xix. 19, 20], and had probably been revived by Elijah [2 KINGS ii. 3, 5; iv. 38; vi. 1]. A large number of these "prophets" she had put to death; but a hundred had been concealed and preserved by *Obadiah*, the chief officer of Ahab's court [1 KINGS xviii. 4]; and, above all, Elijah himself escaped her cruelty.

This great prophet appears suddenly in Holy Scripture, however, without any notice of his preceding life, as

brought him presents for sustaining his government, the Philistines paid him "tribute silver," and the Arabians great flocks of rams and goats. Thus he "had riches and honour in abundance," and the "fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat" [2 CHRON. xvii. 3-5, 10, 11].

But this great prosperity did not alienate the pious king from his duty, "his heart was lifted up," but "in the ways of the Lord," and he continued that reformation of religion which Asa had begun. Especially Jehoshaphat *originated the synagogue system*. In the later years of Asa some idolatrous "high places and groves" had again sprung up in Judah, or some of the high places where sacrifices were offered to God had been perverted to superstitious use. These the king destroyed, but while causing them to be destroyed he seems to have felt that their institution was the result of religious feeling, which became perverted because not properly guided by instruction. Hence he organized a body of missionary priests and Levites, whom he sent out with authority to his governors throughout Judæa, for the purpose of teaching the people out of "the book of the law of the Lord" [2 CHRON. xvii. 6-9]. His institution did not immediately, perhaps, take root in Judæa, but "all the synagogues of God in the land" [Ps. lxxiv. 8], which were "burned up" by the Assyrians, seem to have been long established, and it was revived after the Captivity, to continue down to the time of our Lord—who Himself taught the people out of "the book of the law of the Lord" [LUKE iv. 15-22]—as part of the religious system of the Jews.

After Jehoshaphat had been five or six years upon the throne he had "joined affinity with Ahab," king of Israel, by marrying his son Jehoram to Athaliah the daughter of Ahab and Jezebel. This alliance probably arose out of the danger in which both kingdoms stood from the Syrian

"**Elijah the Tishbite**, of the inhabitants of Gilead;" and in what part of the Hebrew territory beyond Jordan his native place **Tishbe** was situated, is utterly unknown. About the middle of Ahab's reign, he is found in Samaria bringing a Divine message to Ahab: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word" [1 KINGS xvii. 1].

During the three years' drought and famine which followed this prophecy, Elijah remained in concealment, part of the time "by the brook Cherith that is before Jordan," where he was miraculously fed with a prophet's austere fare by ravens [1 KINGS xvii. 2-7]; and, when the brook had dried up, at **Zarephath**, or **Sarepta**, between Tyre and Sidon, in the very headquarters of Baalism. At this latter place he was again accompanied by the miraculous Providence of God. A handful of meal and a little oil in a cruse were rendered so inexhaustible, that they sufficed for his maintenance, and that of the widow who was ordered to sustain him during the famine [1 KINGS xvii. 8-16]; a miracle which foreshadowed our Lord's feeding of great multitudes in the wilderness. He was also permitted to approach the climax of all our Lord's miracles, by raising to life again the widow's dead son, after earnest prayer and struggle with the power of death<sup>1</sup> [1 KINGS xvii. 17-24]. These are incidents in the life of Elijah which have no special bearing on the national history of the Jews, but they are a memorial of his greatness as a prophet; and they are full of lessons respecting God's Providence towards those who are engaged in His service, such as are not often found in the earlier pages of Holy Scripture.

The famine which resulted from the drought became at last so terrible, that in the third year of it the king himself and his chief officer were obliged to go in search of fodder for the few horses and mules which yet remained alive [1 KINGS xviii. 2-6]. It was at this time, when the hearts of the people had been bowed down by their affliction, that God sent Elijah forth from his retirement to accomplish the great work of his life, *the abolition of Baal-worship* in Israel. In immediate

<sup>1</sup> Our Lord effected the resurrection of **Lazarus**, and others, simply by His Word, commanding the dead

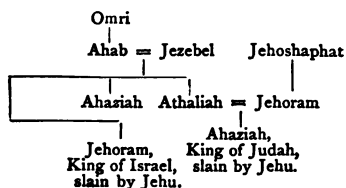
to "come forth" from the grave, or to "arise" from the bier.

kingdom, a danger predicted by the prophet Hanani [2 CHRON. xvi. 9] some years before, but it eventually led to much national and family disaster.<sup>1</sup>

In fulfilment of the treaty entered into, Jehoshaphat went to Samaria some ten years later [B.C. 898-7] to arrange with Ahab for raising a fresh war against Syria (after three years' peace) and recovering the town of Ramoth-Gilead. He would not shrink from the obligation of the treaty, and declared to Ahab that he and his army would be "with" him "in the war;" but he shrunk from engaging in it without the sanction of God, and when Ahab consulted Jezebel's four hundred prophets of Asherah, Jehoshaphat required that the opinion of a prophet of the Lord should be taken [1 KINGS xxii. 1-7; 2 CHRON. xviii. 1-6]. The prophets of Baal predicted that the two kings would meet with success in their attack on the Syrians, but Micaiah, the son of Imla, the one prophet of the Lord, prophesied defeat and the death of Ahab [1 KINGS xxii. 8-28; 2 CHRON. xviii. 7-27]. The allied armies were nevertheless marched against Ramoth-Gilead, and in the great battle that ensued Jehoshaphat in his royal robes was in danger of being slain instead of the king of Israel, who was in disguise. But as the Syrians "compassed about him to fight," he "cried out, and the Lord helped him, and God moved them to depart from him." In what manner Jehoshaphat came to terms with Benhadad after the death of Ahab is not recorded, but only that he returned in peace to Jerusalem. It is probable that the king of Syria was unable to follow up the battle, and that although Ahab was slain the Syrian army was not victorious.

On his return to Jerusalem, Jehoshaphat was met by the

<sup>1</sup> The closeness of this family alliance is shewn by the interchange of family names, a circumstance which makes the Scriptural narrative difficult to follow.



obedience to the Divine command, "Go show thyself unto Ahab; and I will send rain upon the earth," the prophet went fearlessly on his mission, and meeting with Obadiah as he journeyed down the Phœnician coast, he bade him go and bring Ahab to an interview with him at Mount Carmel, the first point of Israelite territory which he had reached [1 KINGS xviii. 1-16].

During Elijah's long retirement Ahab had sent messengers far and wide in vain to seek him, evidently with the intention of apprehending him and putting him to death as the cause of the famine [1 KINGS xviii. 10]: and now his first salutation was, "Art thou he that troubleth Israel?" But the unarmed servant of God was stronger than the haughty ruler of Israel, and he at once and undauntedly cast back the charge on the true cause of the calamity, and bade him gather a great congregation of the people together at Mount Carmel, together with all the 850 prophets of Baal and Ashtaroth, that it might be judged who were the troublers, he or they [1 KINGS xviii. 17-20].

Before this great assembly he stood as the one champion of the true faith: for when he cried, "How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him," not one was found to come forth as a follower of the Lord God of Israel. They had come to that state of doubt in which nothing but a miracle could convince them that the Lord of their fathers was more truly God than the Baal myth of the Phœnicians.

But God was merciful to the Israelites in their folly, and caused the convincing miracle to be wrought. Elijah and the 450 Baal prophets (nothing further is said of Jezebel's 400 priests of Asherah) agreed to decide the case by a trial of fire. Each was to prepare a whole burnt-offering of a bullock, and he who should send supernatural fire to consume the offering "let him be God." To this trial the people pledged themselves with an arrogant show of impartiality towards the Lord on one side and Baal on the other, answering, "It is well" [1 KINGS xviii. 21-24].

Then from morning until noon the priests of Baal invoked their impersonal myth, or their personal demon, saying, "O Baal, hear us! But there was no voice, nor any that answered," either because Baal was only a myth, and therefore there was no person to answer, or because, if he were a personal demon, his power was restrained.

*prophet Jehu*, the son of Hanani, who reproved him for helping the ungodly and loving those that hated the Lord: and predicted that although good was found in him because of his zeal in extirpating idolatry, yet "wrath" was upon him "from the Lord." This warning stirred up the king to renewed zeal in bringing back his people "to the Lord God of their fathers," and he "went out again through the people from Beersheba to Mount Ephraim," superintending and overseeing the work of instruction and moral revival which was being carried on by his missionary priests and Levites. At the same time he *reorganized the judicial system* of the kingdom, placing judges in the fortified towns, and making the Sanhedrim at Jerusalem a court of final appeal from them in case of dispute. To all of these judges he gave a wise and righteous charge, requiring them to be just and fearless in all causes that came before them, and concluding, "Deal courageously, and the Lord shall be with the good" [2 CHRON. xix. 5-11].

But the prophecy of Jehu was quickly fulfilled; for the Moabites, Ammonites, and Edomites now united together to free themselves from the tributary position into which they had been brought by David, and invaded the southern frontier of Judah in strong force. It was a great national danger, in which Jehoshaphat "set his face to seek the Lord, and proclaimed a fast throughout all Judæa." Upon the occasion of this fast the king offered a public prayer in the Temple, in the midst of a great multitude of those who had fled to Jerusalem for safety. In this he memorializes God of His command to Moses that the three nations now invading Judah should not be destroyed, entreating Him also to direct what shall be done against them [2 CHRON. xx. 1-12].

Then came one of those many marvellous interpositions of Divine Providence, by which His people were rescued from extreme national dangers. By direction of *Jehaziel*, one of the sons of Asaph, on whom the Spirit of the Lord came in the midst of the assembled congregation, Jehoshaphat led his army against the hosts that were in the wilderness between Hebron and the Dead Sea, but he and the people were told that they should not need to fight, but should "stand still," as at the Red Sea, and see the salvation of the Lord." Not to force of arms, there-

The idol priests leaped upon the altar in the fierceness of their incantations, and cut themselves with knives and lancets as is done by the idol devotees of India, stimulated to the wildest fanaticism by the scornful taunts of Elijah, but all without avail: the evening came, but there came no fire from Baal, and the sacrifice remained unconsumed [1 KINGS xviii. 25-29].

Then, at the regular time of the evening sacrifice as ordained in the Temple service, Elijah bade the people come away from gazing on the helpless priests of Baal, and draw near to him. Building up a ruined altar of the Lord with *twelve* stones, to symbolize the indivisible unity in God's eye of a people divided asunder by the sin of man, he laid the sacrifice upon it, and, notwithstanding the drought (for he knew the Lord had promised rain), he caused it and the wood and the altar and the surrounding earth to be drenched with water, that the miracle of its supernatural consumption by fire might be made more convincing. Then, when he had once only called upon the Lord the fire fell from heaven, burning up the sacrifice first, then the wood, calcining the stones and the dust, and drying up the water that was in the trench. To such evidence, contrasted by the glaring failure of the Baal prophets, there was only one answer: so "when all the people saw it, they fell on their faces; and they said, The Lord, He is the God; the Lord, He is the God" [1 KINGS xviii. 30-39]. Then Elijah caused the 450 prophets of Baal to be slain at the brook Kishon, which ran at the foot of Carmel, as those who had led Israel into treason against God, and brought calamities upon the nation. When this righteous severity had been accomplished the long drought came to a close, and before Ahab could reach his palace at Jezreel the torrents of rain were filling the wadys which he had to cross [1 KINGS xviii. 40-46].

Elijah accompanied Ahab to Jezreel, but was obliged shortly to fly from the vengeance of Jezebel into the wilderness of Beer-sheba. Thence he was sent by the angel of the Lord to Horeb, where God Himself spoke to him as He had spoken to Moses 500 years before, revealing to him that there were still 7000 faithful servants of the Lord in Israel, but yet, according to his prayer, that his arduous mission would be soon brought to a close. Elijah was therefore bidden

fore, but to the power of God, the king and his people looked for victory.

In recognition of this all the choirs of the Temple "stood up to praise the Lord God of Israel with a loud voice on high," singing probably the Psalm, "Keep not Thou silence, O God . . . for, lo, thine enemies make a tumult . . . they have said, Come and let us cut them off from being a nation, that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against Thee; the tabernacles of Edom and the Ishmaelites, of Moab and the Hagarenes, Gebal, and Ammon, and Amalek, the Philistines, with the inhabitants of Tyre" [Ps. lxxxiii.]. In the same spirit they afterwards marched at the head of the army singing, "Praise the Lord: for His mercy endureth for ever:" and as they sung the Lord turned the arms of the confederated nations against each other, the Moabites and Ammonites turning against the Edomites, "utterly to slay and destroy them:" and when they had done this "every one helped to destroy another." Thus the army of Jehoshaphat found their invaders a great multitude of "dead bodies fallen to the earth, and none escaped," while the jewels and other spoil, which lay ready to their hands, took "three days in gathering, it was so much." As they had come forth from Jerusalem so therefore they returned, going "with psalteries, and harps, and trumpets, unto the house of the Lord [2 CHRON. xx. 14-28].

The next public act of Jehoshaphat that is recorded is an alliance with Ahaziah, king of Israel, for the purpose of building a commercial navy at Ezion-geber to trade between the Red Sea and Tarshish. This fresh alliance with Ahab's wicked family was rebuked by the *prophet* **Eliezer**, and, according to his prediction, "the Lord hath broken thy works," the fleet of merchantmen was wrecked, "and they were not able to go to Tarshish" [2 CHRON. xx. 35-37]. Ahaziah endeavoured to persuade Jehoshaphat to renew the attempt, but he accepted the warning of the prophet, and refused to engage any further in the business [1 KINGS xxii. 48, 49].

On the death of Ahaziah, Jehoshaphat continued the alliance with Israel, and when Jehoram determined to go against the Moabites who had rebelled against the kings of Israel on the death of Ahab, Jehoshaphat joined his

to go thence towards Damascus and to complete his work by anointing Hazael king of Syria in place of Benhadad, Jehu king of Israel in the place of Ahab's sons, and Elisha prophet in succession to himself. But several years seem to have passed before this commission was fully executed and Elijah's work ended [1 KINGS xix. 1-21].

In Ahab's last years *Samaria was besieged* by Benhadad II., king of Damascus, who numbered thirty-two tributary kings in his army. At first he claimed a great tribute from Ahab, but when this was conceded he still continued the siege, and the king of Israel defied him with the words, "Let not him that girdeth on his harness boast himself as he that putteth it off." The city was delivered by a sudden sortie of its garrison, made in obedience to the direction of a prophet,—perhaps *Micalah*,—great numbers of the Syrians were slain, and Benhadad barely escaped [1 KINGS xx. 1-21]. As the prophet had foretold, the Syrian king invaded Israel again in the following year, but he lost 127,000 men, and was obliged to deliver himself into Ahab's hands as a captive. Ahab allowed Benhadad to return to Syria, and made a treaty with him. This was probably in direct disobedience to a command he had received, and again the prophet appeared, warning him that he had let the Syrian king escape only to his own destruction [1 KINGS xx. 22-43]; as it proved three years afterwards at Ramoth-gilead.

The cruel *assassination of Naboth* and the unrighteous seizure of his vineyard again brought Ahab face to face with Elijah, and this time with a message from God, that his crimes had brought total destruction on his dynasty, and that before long the dogs would lick up his own blood in the very place which he had so shamefully acquired [1 KINGS xxi. 1-29]. As regards Ahab himself this was shortly fulfilled. After three years' peace between himself and Benhadad, he called upon Jehoshaphat, king of Judah, to act upon the treaty of alliance which had been made between them by laying siege to Ramoth-gilead, which had fallen into the hands of Syria. But, though he was encouraged by Jezebel's 400 prophets, he so far believed the adverse prediction of Micaiah [1 KINGS xxii. 6-28], that he concealed his rank under a disguise before the battle began. Benhadad had given special orders that Ahab's own destruction should be the chief

army with that of Jehoram and of the viceroy of Edom in a campaign against them [2 KINGS iii. 4-7]. The united forces marched seven days' journey in the wilderness of Edom, until they were in danger of perishing through want of water. Jehoram had no thought of appealing to Baal as Ahab, his father, and Ahaziah, his brother, would have done, but when he cried, "Alas! that the Lord hath called these three kings together to deliver them into the hand of Moab," Jehoshaphat asked, as he had asked at Ramoth-Gilead, "Is there not here a prophet of the Lord, that we may enquire of the Lord by him?" Then it was told them that Elisha, "which poured water on the hands of Elijah," was near at hand; and all three kings went to visit him. At first the prophet received the king of Israel as one who was following in the way of Ahab and Jezebel, and bade him go to the prophets of his father and the prophets of his mother. But being appealed to by Jehoram in words which shewed that he was a worshipper of the Lord, and not of Baal, Elisha relented, yet declaring that but for the presence of Jehoshaphat he would not have looked towards a son of Ahab nor seen him. Then the prophet called for a minstrel, and when the minstrel played "the hand of the Lord came upon him," and he commanded the kings to make the valley full of ditches, for that although there should be neither wind nor rain, yet should the ditches be full of water.

He also predicted that they should defeat the Moabites, take their cities, and spoil their land [2 KINGS iii. 8-19]. In the morning, when the daily offering of fine flour and oil was being made, "there came water by the way of Edom, and the country was filled with water." As the rising sun reddened its surface the Moabites took the streams for blood, and supposing that the three armies had fought against each other, they made an assault upon the Israelite camp. They were, however, driven back, defeated, and pursued even to their own territory: and so great was the disaster to Mesha, the king of Moab, that after vainly attempting with seven hundred men to break through the lines of the Israelites, "he took his eldest son, that should have reigned in his stead, and offered him up for a burnt-offering" to Moloch, "upon the wall" of Kir-hareseth, the city into which he had been driven. For this act the Israelite army seems to have been held

object of the battle, but the hand of God's providence forestalled his captains, and an arrow, shot by chance, struck the king of Israel with a mortal wound between the joints of his armour. He lived only until the evening, and then his dead body was carried in the royal chariot to Samaria. There, as the chariot and armour were being washed in the pool of Samaria, the dogs came and licked the blood, thus literally fulfilling the prophecy of Elijah [1 KINGS xxii. 30-40; 2 CHRON. xviii. 1-34].

### **HAZIAH—EIGHTH KING OF ISRAEL**

[B.C. 897—896]

THE reign of Ahaziah, one of the sons of Ahab, and his successor, lasted for less than two years. The only public events of it recorded are the rebellion of the Moabites [2 KINGS i. 1], which began on the death of his father, and, probably as a result of the reviving power of Syria, and the commercial treaty with Jehoshaphat, which was frustrated by the wreck of their newly built fleet at Ezion-geber [1 KINGS xxii. 48-49; 2 CHRON. xx. 35-37]. Ahaziah had been brought up "in the way of his mother" Jezebel, and began to shew his intention of restoring Baal-worship by sending to "enquire of Baal-zebub, the god of Ekron," whether or not he should recover from an accident which had endangered his life. For this, Elijah was sent to him with a message that, for thus forsaking the God of Israel, he should surely die; and thus his life was cut short by his own act of rebellion, to prevent the people from being again seduced into Jezebel's idolatry [1 KINGS xxii. 51-53; 2 KINGS i. 2-18].

The *translation of Elijah*, or his ascension without death to heaven, took place about the close of Ahaziah's reign; the last act of his prophetic ministry having been that of preventing the restoration of Baalism by the king, and the calling down fire from heaven upon those who profanely endeavoured to apprehend God's messenger. The narrative of his translation is given in such language, as to make it beyond doubt that he was bodily removed from the earth, in a manner which foreshadowed the Ascension of our Blessed Lord [2 KINGS ii. 1-12].

responsible, for "there was great indignation against Israel: and they"—apparently Jehoshaphat and the Edomites—"departed from him, and returned to their own land" [2 KINGS iii. 20, 27]. This seems to have been the only occasion on which either of the three contemporary kings of Judah were brought into contact with Elisha, and with Elijah they appear to have had no communication except by means of a letter delivered to Jehoram, the son of Jehoshaphat, after the prophet's death.

Jehoshaphat died at the age of sixty, having been contemporary with Ahab and his two sons. His character is shortly given by Holy Scripture in the words, "he walked in the way of Asa his father, and departed not from it, doing that which was right in the sight of the Lord" [1 KINGS xxii. 43; 2 CHRON. xx. 32]. There was no other such king of Judah until the accession of Hezekiah more than a century and a-half after his death.

### JEHORAM, FIFTH KING OF JUDAH

[B.C. 889—885]

FOUR years before his death Jehoshaphat associated his eldest son Jehoram, or Joram, with himself in the government of his kingdom [2 KINGS viii. 16; 2 CHRON. xxi. 3], and Jehoram reigning four years afterwards, his whole reign is thus reckoned at eight years. Of him not one good deed is recorded, but the unhappy distinction is affixed to his name, that "he walked in the way of the kings of Israel, as did the house of Ahab: for" *Athaliah*, "the daughter of Ahab, was his wife: and he did evil in the sight of the Lord" [2 KINGS viii. 18; 2 CHRON. xxi. 6].

Under the influence of Jezebel's daughter, Jehoram slaughtered all his six brethren, that the succession might fall to the line of Ahab; and in contempt of all his father's good work, he introduced the worship of Baal, enforcing it by compulsory measures upon his people [2 CHRON. xxi. 4, 11]. These iniquitous acts brought upon him a terrible personal punishment, in the form of an incurable disease, similar to that of which Herod died in a later age: and this punishment was foretold him in a posthumous writing from Elijah the prophet, which also declared

**JEHORAM—NINTH KING OF ISRAEL**

[B.C. 896—884]

ANOTHER son of Ahab, Jehoram, succeeded Ahaziah on the throne of Israel, his reign being contemporary for seven years with the latter days of Jehoshaphat, and for five years afterwards with the reigns of Jehoram and Ahaziah, the kings of Judah. It is noticed of this second son of Ahab, that although "he wrought evil in the sight of the Lord" by following the schismatical traditions of "Jeroboam the son of Nebat, which made Israel to sin," his sin was not like that of his father and mother; for he put away the image of Baal that his father had made [2 KINGS iii. 1-3]. But Jezebel was living during the whole of Jehoram's reign, and her evil influence was exercised—as is shewn by the subsequent words of Jehu [2 KINGS ix. 22]—on her son. He did not destroy the image, or the temple of Baal, and thus tolerated the idolatry, though he did not join in it.

The Moabite King **Mesha** had refused any longer, upon the death of Ahab, to pay the customary tribute of 100,000 lambs and 100,000 rams: and to bring him back to his allegiance, Jehoram led against him the allied armies of Israel, Judah, and Edom; and by the results of a miraculous interposition of Providence, as predicted by Elisha [see page 322], was able to win a great victory.

The power of the Syrian king, Benhadad II., was now again rising to a pitch that was dangerous for Israel. Although there was no general war between him and Jehoram, inroads were frequently made on the territory of the latter by bodies of Syrian troops; and there was continual expectation of a more important invasion [2 KINGS v. 2, 7]. When this invasion at last came, the plans of Benhadad were defeated time after time, by the inspired warnings of Elisha [2 KINGS vi. 8-12]. On discovering the cause of his frequent failures, Benhadad sent a large body of cavalry secretly by night to surround the city of Dothan. But, at the prayer of the prophet, they were smitten with a temporary blindness, so that he was able to lead them from Dothan into the midst of Samaria, where, on their eyes having opened, they found themselves at the mercy of Jehoram. The king said to

that his people, his children, his wives, and all his goods, would fall under the judgment of God for his sins [2 CHRON. xxi. 12-15].

This prophecy began to be fulfilled in the *rebellion of the Edomites*, who had hitherto been tributary to the kings of Judah, as the Moabites had been to those of Israel, and governed by a viceroy [1 KINGS xxii. 47]. Jehoram led his army against them, but was so surrounded by their forces, that he was only able to escape by breaking through their lines in the night: and the revolt ended in the establishment of an independent kingdom of Edom [2 CHRON. xxi. 8-10]. Libnah also "revolted from under his hand," thus depriving him of one of his strongest fortified cities.

These two rebellions were followed up by that of two other nations, the Philistines and the Arabians, who had been tributaries to his father. They "brake into" Judah, and succeeded in carrying off all the "substance that was found in the king's house," together with his wives, and all his sons except Jehoahaz, or Ahaziah, the youngest. "After all this," the last word of Elijah's prophecy was also literally fulfilled, the miserable death predicted coming upon him, so that "he died of sore diseases" at forty years of age, and "departed without being desired;" having no public mourning, and not being buried in the sepulchres of the kings [2 CHRON. xxi. 16-20].

### HAZIAH—SIXTH KING OF JUDAH

[B.C. 885—884]

HAZIAH, also called Jehoahaz [2 CHRON. xxi. 17], and Azariah [2 CHRON. xxii. 6], the youngest son of Jehoram, succeeded his father, all his brothers having been taken captive, and slain by the Arabian and Philistine invaders. He was only twenty-two years of age [2 KINGS viii. 26] at his accession, and before a year had passed afterwards, he was slain by Jehu, at a time when he was on a visit to his uncle, Jehoram, king of Israel, at Jezreel [2 KINGS ix. 16, 27-29; 2 CHRON. xxii. 1-9]. The only public act of Ahaziah which is recorded, is an alliance with Jehoram in his war against the Syrians; but it is said of him that he did evil "like the house of Ahab," for they were his counsellors after the death of his father, to his destruction.

Elisha, "My father, shall I smite them?" but the prophet bade him treat them as guests, and send them away unharmed [2 KINGS vi. 13-23].

Notwithstanding the kindness thus shewn to Benhadad, and also that especially shewn in the healing of his chief general Naaman's leprosy by Elisha [2 KINGS v. 1-27], the Syrian king shortly after invaded Israel in great force, and so closely invested Samaria that a terrible famine ensued, in which some of the people even resorted to cannibalism. The grief and horror of Jehoram led him to threaten the life of Elisha, whose interposition he supposed might have saved the city from such calamities: but at that very time Elisha was bidden to predict deliverance. The same night supernatural noises led the Syrians to believe that they were attacked by an auxiliary army of Hittites and Egyptians, and they fled in such haste as to leave their camp, with all its luxurious contents and its great supply of provisions, entirely at the mercy of the starving people [2 KINGS vi. 24-33; vii. 1-20].

Shortly after this flight of Benhadad, he was murdered at Damascus by Hazael, who reigned in his stead; but the change did not bring peace. Jehoram renewed the war, and succeeding in the recovery of Ramoth-gilead, where, however, he was so severely wounded, that he was obliged to return to Jezreel. There he was visited by his nephew, Ahaziah, king of Judah, who was assisting him in the Syrian war [2 KINGS viii. 28, 29]. But, meanwhile, Jehu had begun to carry out his terrible mission of destroying the house of Ahab; and Jehoram was the first victim, being shot through the heart by Jehu, as he went in his chariot to meet him outside the walls of Jezreel [2 KINGS ix. 15-26]. At the same time was slain the wicked queen mother Jezebel, whose evil influences had for a third of a century cast their black shadow over the kingdom of Israel and the family of Ahab [2 KINGS ix. 30-37].

## CHAPTER II

### **From the Accession of Jehu to the Fall of the Kingdom of Israel**

2 KINGS IX.—XVII.; 2 CHRON. XXIII.—XXVIII.  
ISAIAH. JOEL. MICAH

Date { A.M. 3120-8283  
      { B.C. 884- 721

**T**HE death of Ahaziah, at the hands of Jehu, left the kingdom of Judah at the mercy of his mother, **Athaliah**, the daughter of Ahab and Jezebel, and she at once caused all persons of the royal blood of Judah that she could lay hands upon to be destroyed [2 KINGS xi. 1; 2 CHRON. xxii. 10]. In this murderous work she was assisted by the act of Jehu himself, who on his way from Jezreel to Samaria slew forty-two of Ahaziah's "brethren," or nephews, whom he met on their way to visit the royal family of Israel [2 KINGS x. 12-14; 2 CHRON. xxii. 8]. The royal line of David would thus have been exterminated, if it had not been for the faithful courage and foresight of **Jehoshaphat**, a sister of the preceding king Ahaziah, who

## CHAPTER II

### ***From the Accession of Jehu to the Fall of the Kingdom of Israel***

**2 KINGS IX.—XVII. ; 2 CHRON. XXIII.—XXVIII.  
HOSEA. AMOS. JONAH**

Date { A.M. 3120-8283  
B.C. 884- 721

#### **JEHU—TENTH KING OF ISRAEL**

[B.C. 884—856]

**WHEN** Elijah was at Horeb, he received a Divine commission to anoint Jehu, an officer of Ahab, king of Israel, in the place of Ahab [1 KINGS xix. 16]. But on account of the king's repentance, when the sentence of extinction was passed upon him and his posterity, God delayed the execution of the sentence, saying, that it should not be in his, but in his son's days [1 KINGS xxi. 29]. Fifteen or sixteen years thus passed, including the end of Ahab's reign and the reigns of his two sons



Ahaziah and Jehoram, before any communication of God's purpose respecting him was made to Jehu; and then it was made by Elisha after his master had been translated.

At this time, Jehu was in garrison at Ramoth-gilead, which had at last been recovered from the Syrians by Jehoram and Ahaziah with their united armies [2 KINGS viii. 28; ix. 14]; but both the kings were at the king of Israel's royal residence in Jezreel. He is spoken of as "the son of Jehoshaphat, the son of Nimshi" (being generally called "the son of Nimshi" only), and as one of the attendants of Ahab who had heard Elijah's denunciation of him and Jezebel for the treacherous murder of Naboth [2 KINGS ix. 25, 36]; but he does not appear to have occupied any very conspicuous position.<sup>1</sup> On him, however, the Lord had fixed for the foundation of a new dynasty in Israel; and after the capture of Ramoth-gilead, Elisha sent one of the sons of the prophets to announce to him his mission as the destroyer of Ahab's house, and to anoint him king [2 KINGS ix. 1-10]. He was at once recognized by his brother officers, who strewed their garments before him, in token of royal state, and proclaimed him as king throughout the garrison of Ramoth.

Immediately after this recognition of his new position, Jehu issued orders that none should leave Ramoth to carry the news to Jezreel; but he himself went thither, with *Bidkar*, the commander of the army, and a company of horsemen; he himself driving "furiously" in a chariot, according to a habit for which he was notorious, and by which he was recognized at a long distance. Jehoram suspected that his approach in such a manner signified rebellion; and when one messenger after another whom he sent was detained by Jehu, he and Ahaziah, each of them, went in their chariots to meet him. Thus both the kings were placed in the power of the conspirators. Jehoram was immediately shot through the heart by an arrow from Jehu's own bow, while Ahaziah was mortally wounded in his flight, and died shortly afterwards at Megiddo [2 KINGS ix. 11-29]. The queen-mother Jezebel was also put to death, by being thrown from a window of

<sup>1</sup> In cuneiform inscriptions, Jehu is always called "the son of Omri." Possibly he represented a younger branch of Omri's family, which was

not included in the sentence of destruction passed upon the Ahabite branch.

## JEHOASH, SEVENTH KING OF JUDAH

[B.C. 834—839]

THE actual reign of Joash thus began only in the year before Christ 878, and is reckoned as lasting for forty years from that time; but Athaliah is not numbered among the sovereigns of Judah, and the seven years of her usurpation are properly therefore to be added to the forty years of Joash's actual reign [2 KINGS xi. 21; xii. 1; 2 CHRON. xxiv. 1].

Being only seven years old at his accession, the kingdom was governed for some time by Jehoiada the high-priest, and during this minority of Joash a great reformation of religion took place in Judah. In the reigns of his predecessors, Jehoram and Ahaziah, the influence of Jezebel's daughter Athaliah had introduced the idolatry of Baal into the southern kingdom as that of Jezebel herself had introduced it into the northern [2 KINGS viii. 18, 27; 2 CHRON. xxii. 3]. As soon, therefore, as Athaliah's usurpation had been put an end to, the first care of Jehoiada was to abolish this idolatry. He "made a covenant between the Lord and the king and the people, that they should be the Lord's people," and emulated the work of Elijah and Jehu in destroying the temple, altars, and images of Baal, breaking down the former, and breaking the latter "in pieces thoroughly." Mattan, the high-priest of Baal, was also put to death before the idol altars [2 KINGS xi. 17, 18; 2 CHRON. xxiii. 16, 17]. And while this work of destruction was being carried out on the one hand, that of restoration was being carried out on the other. The service of the Temple had been greatly depressed during the prevalence of Baalism, and either because the people did not bring their offerings, or because the priests had become negligent of their attendance, the "courses" ordained by David, had been broken up, and much irregularity had arisen. Jehoiada revived the rules laid down by David, and re-established the regular system of burnt-offerings and of choral worship, and at the same time appointed "porters" again "at the gates of the house of the Lord," to prevent its use for any profane or forbidden purpose [2 CHRON. xxiii. 18, 19].

the palace at Jezreel, as she contemptuously saluted the new king [2 KINGS ix. 30-37]; and all the relatives and adherents of Ahab's family who were at Jezreel shared her fate [2 KINGS x. 11]. Before Jehu advanced to Samaria, he also tested the loyalty of the inhabitants, by requiring them to send him the heads of Ahab's seventy sons [2 KINGS x. 1-10].

Jehu now left Jezreel and went to take possession of Samaria. As he was on the road between the two cities, "at the shearing-house," he met a large company of the royal family of Judah, and these also he put to death, for they were the grandsons of Athaliah, and thus part of Ahab's family. With the slaughter of these he completed the *extermination of Ahab's house* in the male line, and thus literally fulfilled the Divine sentence passed on that most wicked king of Israel. After this, as he drew near to Samaria, Jehu was met by Jehonadab, the Rechabite, one of the ancient Kenite tribe to which the father-in-law of Moses belonged. Jehonadab seems to have been a person of great influence; and as many years afterwards his descendants were men who were highly commended by God [JER. xxxv. 18, 19], so he himself was evidently known as one of the few faithful servants of God in the midst of a faithless nation, for Jehu took him up into his chariot, with the invitation, "Come with me, and see my zeal for the Lord" [2 KINGS x. 12-16].

The zeal thus to be witnessed was the *extinction of the Baal-worship*, which had been so grievously associated with the house of Ahab. This persistent idolatry had been signally checked by Elijah, and Jehoram, the son and successor of Ahab, had himself renounced it; but there seems to have been a revival of it during the reign of the latter among some of the people; and there were still Baal priests, and the Baal temple which Ahab had built, in Samaria. Jehu, therefore, caused it to be proclaimed that he was about to offer a great sacrifice to Baal, and by this means assembled all the priests and a great body of the idolatrous people; "and the house of Baal was full from one end to another," so that "they stood mouth to mouth,"—crowded, as we say, to suffocation. When search had then been made by command of Jehu and Jehonadab, to see whether any servant of the Lord were among the crowd, the idolatrous sacrifices began, and after they had been offered a body of eighty

Preparations were also made for the restoration of the Temple itself, which had fallen into a very ruinous condition, "for the sons of Athaliah, that wicked woman, had broken up the house of God ; and also all the dedicated things of the house of the Lord did they bestow on Baalim" [2 CHRON. xxiv. 7]. To effect this restoration the priests and Levites were directed to gather "of all Israel" money, "every man of his acquaintance," when they went home to their respective districts, and thus to carry on the necessary repairs "from year to year" [2 KINGS xii. 4, 5 ; 2 CHRON. xxiv. 4, 5]. But there was a strange want of zeal as regarded this work on the part of the priests and Levites, and even when the twenty-third year of the reign of Joash had arrived the repairs had not been executed, nor had the money been brought into the treasury of the Temple for the purpose [2 KINGS xii. 6-8 ; 2 CHRON. xxiv. 5, 6]. The king then urged Jehoiada to take more energetic steps for carrying out the good object : and a proclamation having been made throughout the kingdom, enjoining the people "to bring in to the Lord the collection that Moses the servant of God laid upon Israel in the wilderness ;" large offerings were sent to the Temple. These were placed in a locked chest through a hole in the top (apparently on account of suspected dishonesty), the chest standing by the altar, and being emptied from time to time by "the king's scribe and the high-priest," or his "officer" [2 KINGS xi. 9, 10 ; 2 CHRON. xxiv. 8-11]. The offerings soon reached a large amount—they "gathered money in abundance"—but the ruin of the Temple had been so great that the whole of it had to be applied to the repair of the fabric, in carpenter's, mason's, and builder's work. "So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it." After this the offerings still continued to be made, and the gold and silver vessels of the Temple were eventually replaced, so that the service of God was once more carried on in its sumptuous glory [2 KINGS xii. 11-14 ; 2 CHRON. xxiv. 12-15].

Jehoiada lived to the great age of 130 years, and when he died, the services which he had rendered to the nation, together with his alliance to the royal house, were recognised by his burial in the sepulchres of the kings in Zion [2 CHRON. xxiv. 15, 16]. After his death

men were sent into the temple by Jehu with orders to massacre all who were there. This dreadful execution of the idolaters being accomplished, the image of Baal and all the other idols were brought out of the inner sanctuary of the temple and burnt, and the temple itself being reduced to ruins, was left to lie waste as a place for rubbish and base uses. "Thus Jehu destroyed Baal out of Israel," and the idolatrous worship was never revived [2 KINGS x. 18-28].

Of Jehu's other public acts during his twenty-eight years' reign nothing is recorded. He was, however, engaged in constant wars with Hazael, king of Syria, and these wars were so unsuccessful that the whole of his kingdom east of Jordan, "Gilead and Bashan," was lost.<sup>1</sup> Thus "in those days the Lord began to cut Israel short," and even so early as this the tribes of Gad and Reuben, and the eastern half of the tribe of Manasseh, were separated from the nation, and probably partly destroyed, partly sent into exile [2 KINGS x. 32, 33]. It was the prevision of this national calamity which made Elisha weep while he was anointing Hazael in Damascus [2 KINGS viii. 12], and its horrors are historically referred to by the prophet Amos, from whom, and from Jeremiah, it appears that the Ammonites united with the Syrians in perpetrating them [AMOS i. 13; JER. xlix. 1], that they might take possession of the depopulated territory.

Jehu himself, although he had extinguished the idolatry of Baal, continued in the idolatrous schism which is so often called "the sin of Jeroboam," and "took no heed to walk in the law of the Lord God of Israel with all his heart." But for the righteous work of his early reign his dynasty was established *to the fourth generation*, and continued to reign over Israel longer than any other, namely, 111 years, nearly half the time that the kingdom lasted.

<sup>1</sup> From Ninevite inscriptions it also appears that Jehu paid tribute to Shalmaneser II., king of Assyria.

idolatry revived with wonderful rapidity, under the influence of "the princes of Judah," who seduced the king from the good ways which he had followed "all the days of Jehoiada the priest," and dragged him back to the "groves and idols" of his Phœnician relatives. Then, as had been the case with Israel, the Lord shewed His mercy to His people by sending them prophets to rouse them out of their idolatry, "to bring them again unto the Lord." Elisha was still living to bear witness to the true faith in Samaria; and now "the Spirit of God came upon Zechariah the son of Jehoiada the priest," to bear a similar testimony in Jerusalem.

The prophetic testimony of Zechariah seems to have been confined to one particular occasion, and culminated in that highest testimony to the faith of God, which has hence received the special name of "witness," or "martyrdom." From the sequence of the narrative, it appears that rites of Baal were being adopted even at the Temple altar; and that while idolatry was thus being forced into the sanctuary, Zechariah "stood above the people" on the steps of the porch, "and said unto them, Thus saith God, why transgress ye the commandments of the Lord that ye cannot prosper? Because ye have forsaken the Lord, He hath also forsaken you." At these words of warning Zechariah was dragged down from the porch by order of the king, and stoned "between the Temple and the Altar," saying, as he died, "The Lord look upon it, and require it." So already Jerusalem was earning that mournful cry, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her children under her wings, and ye would not!" [2 CHRON. xxiv. 19-22; MATT. xxiii. 34-37].

The judgment invoked by the martyred prophet, was brought upon Joash in the end of the same year. For Hazael, the king of Syria, succeeded in leading an army past the forces of the king of Israel, by the coast line, and having taken Gath, went eastward to lay siege to Jerusalem. He had only "a small company of men;" but "the Lord delivered a very great host" of the Jews "into their hand," because they had forsaken the Lord God of their fathers: the idolatrous princes were slain, and Joash himself only escaped by plundering the Temple of its recently restored treasures, and giving them to Hazael, as a ransom for the

**JEHOAHAZ—ELEVENTH KING OF ISRAEL**

[B.C. 856—841]

THE reign of Jehu's son and successor Jehoahaz lasted for fifteen years, but was marked by nothing except national misery and humiliation. The Syrians under Hazael, and under his successor Benhadad III., continued to press the advantages they had gained by the conquest of Gilead; the army of Jehoahaz was eventually reduced to 10,000 footmen, 10 chariots, and 50 horsemen, for "the king of Syria had destroyed them, and had made them like the dust by threshing."<sup>1</sup>

Jehoahaz continued to follow the sin of Jeroboam as his father had done, and the "grove" of Asherah, set up by Jezebel, still remained in Samaria; but in the great trouble that had thus fallen upon his people, the king "besought the Lord, and the Lord hearkened unto him . . . and the Lord gave Israel a saviour." This deliverer is not named, but the title given him doubtless has reference to the "deliverers" or "judges" whom the Lord had raised up in former days. He seems to have collected the Israelites out of the cities which had been occupied by the Syrians, and led them forth to a part of the country that could be easily held, where "the children of Israel dwelt in their tents, as beforetime." The prophet Elisha was living during the whole of the reigns of Jehu and Jehoahaz, but his name is not even mentioned [2 KINGS xiii. 1-9].

**JEHOASH—TWELFTH KING OF ISRAEL**

[B.C. 841—825]

THE third king of Jehu's dynasty was Jehoash or Joash, who is thought by some to have been the "saviour" spoken of in the reign of his father. Although "he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin," he was permitted to rescue them from the oppression of Syria, and to begin that revival of

<sup>1</sup> This is supposed to have been a mode of execution, which consisted in passing over the bodies of cap-

tives a roller armed with sharp teeth [ISA. xli. 15; AMOS i. 3] used for threshing corn.

city [2 KINGS xii. 17, 18 ; 2 CHRON. xxiv. 23]. The judgment was completed against the apostate king by his own death, which was the result of a conspiracy formed "against him, for the blood of the sons of Jehoiada the priest ;" and his evil deed had made him so hated, that his body was not suffered to rest in the sepulchre of the kings [2 KINGS xii. 19-21 ; 2 CHRON. xxiv. 25-27].

### AMAZIAH—EIGHTH KING OF JUDAH

[B.C. 839—810]

AMAZIAH, the son of Joash, succeeded his father at the age of twenty-five, and began his reign as his father had begun, by doing "that which was right in the sight of the Lord, yet not like David his father" suppressing idolatry in Jerusalem, but not abolishing the idolatry which had corrupted the "high places" elsewhere. Hence what he did was "not with a perfect heart ;" and in the end of his

independence which was so remarkably extended under his successor.

While Joash was making preparations for this war of independence, the prophet Elisha lay upon his death-bed ; and although there is such a deep silence respecting him for the forty-five preceding years, the incident which marks his last hours tends to shew that he had been in communication with the king, and was greatly venerated by him. Joash "came down unto him, and wept over his face, and said, O my father, my father, the chariots of Israel and the horsemen thereof." The aged prophet then, by a prophetic parable, shewed the king that he should rescue Israel from its bondage to Syria. Causing him to shoot an arrow out of the open window eastward, he exclaimed, "The arrow of the Lord's deliverance, and the arrow of deliverance from Syria, for thou shalt smite the Syrians in Aphek till thou have consumed them." Then he bade the king smite the ground with the arrows, and when he smote only three times "the man of God was wroth with him, and said, Thou shouldest have smitten five or six times ; then hadst thou smitten Syria till thou hadst consumed it, whereas now thou shalt smite Syria but thrice" [2 KINGS xiii. 14-19].

Of the war between Jehoash and Hazael which followed there is but a slight record. The power of the kingdom of Damascus had been very much broken by Shalmanezar II., king of Assyria, who had several times defeated Hazael, and it is probable that this made the defeat of Benhadad III., his son and successor, easier for the king of Israel. But all that is said about a war that must have lasted for some years, is that Joash recaptured from Benhadad the cities which Hazael had taken, and that "three times did Joash beat him, and recovered the cities of Israel" [2 KINGS xiii. 25].

It was by the training of these wars that Israel once more became a strong military kingdom ; and when Amaziah, king of Judah, wished to subsidize the troops of Joash for his war against Edom, the number of men who were hired was 100,000, so quickly had the nation arisen from the depressed condition into which it had fallen under Jehoahaz. This auxiliary army was, however, sent home by the king of Judah (under the direction of a prophet), without being allowed to take part in the war, and their anger was greatly kindled against Judah, and

reign he followed his father's course in its evil part as well as its good, by falling away to the idolatry which he had first suppressed [2 KINGS xiv. 1-4 ; 2 CHRON. xxv. 1, 2, 14, 27].

Early in his reign Amaziah found himself, notwithstanding the late Syrian invasion, strong enough to make war against the rebellious Edomites. His own army numbered 300,000, and he hired a contingent of 100,000 from Jehoash, king of Israel. The latter, however, he was forbidden by "a man of God" (perhaps the prophet Joel) to use as part of his army, and they were sent back to Samaria greatly offended [2 CHRON. xxv. 5-10]. With his own army alone, however, he defeated the Edomites in the valley of Salt ; slaying 10,000, and afterwards putting to death another 10,000 whom he had taken prisoners [2 KINGS xiv. 7 ; 2 CHRON. xxv. 11, 12].

This expedition against Edom made Amaziah acquainted with the Idumæan idols ; and on his return "he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them." This led to the remonstrance of a prophet, who was sent to him by the Lord to say, "Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?" Amaziah refused to recognize this prophet as a messenger of God, and threatened him with death for offering advice upon a public question, when he was not "made of the king's counsel." Upon this "the prophet forbore" declaring his conviction that God had determined to destroy Amaziah, on account of his idolatry, and his refusal to recognize a Divine messenger [2 CHRON. xxv. 14-16].

*The prophet Joel* [circ. B.C. 840-790] was probably the Divine Messenger sent to Amaziah on both these occasions. He was the first of that long line of prophets who were sent by God with the mission, "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain : let all the inhabitants of the land tremble : for the day of the Lord cometh, for it is nigh at hand" [JOEL ii. 1]. He was probably contemporary with Elisha and the martyred Zechariah in the earlier part of his life, and with Jonah and Amos in its close ; and from his time, for two centuries and a-half, the heralds of God went forth proclaiming His

they returned home in fierce anger, plundering the cities of Judah in revenge, "from Samaria even unto Beth-horon" [2 CHRON. xxv. 6-10, 13]. When he had conquered Edom, Amaziah challenged Joash to a war between Judah and Israel, and was answered by Joash in the parable of the thistle and the cedar [2 KINGS xiv. 8-10; 2 CHRON. xxv. 17-19], in which he contemptuously recommended the king of Judah to restrain his boastfulness and remain at home, instead of meddling in war with Israel. But there had been no great battle between the two nations since the terrible defeat of Jeroboam more than a century before, and the recent weakness of Israel, as well as his own success against Edom, doubtless led Amaziah to expect a like success in the contest which he challenged. Instead of this, Joash defeated the forces of Amaziah, took him prisoner, and having spoiled Jerusalem of its chief treasures, destroyed its defences on the side of Israel, and took hostages against a renewal of the war [2 KINGS xiv. 11-14; 2 CHRON. xxv. 20-24].

This is the last that is recorded of the reign of Joash. He did not carry Amaziah into captivity, but set him free at Jerusalem. Returning himself to Samaria he seems to have died very shortly afterwards, having reigned for sixteen years.

## JEROBOAM II.—THIRTEENTH KING OF ISRAEL

[B.C. 825—784]

THE next king of Israel, Jeroboam, the son of Joash, reigned for forty-one years, being the most prosperous of all the nineteen kings who ruled over the ten tribes, and raising his kingdom to greatness and luxury such as it had never known before, and such as foreshadowed its final downfall.

Jeroboam II. inherited the military successes of his father Joash, and followed them up with such vigour, that he was able to fulfil a prediction in which *Jonah* had taken up the thread of prophecy from Elisha, by declaring that the boundaries of Israel should again be extended from Damascus and Hamath to the Dead Sea [2 KINGS xiv. 25]. Thus the Lord "saved Israel by the hand of

coming judgment of the two nations who made up His people.

The historical event to which Joel's prophecy chiefly looked forward, was the invasion of the Holy Land by Sennacherib, and the miraculous defeat by which Hezekiah and his people were delivered from the invader. The vast army of the Assyrians is represented as an overpowering cloud of locusts [JOEL ii. 2-15]; and the sudden visitation by which the angel of the Lord turned a great living host of 185,000 into "dead corpses" in a single night [2 KINGS xix. 35], is symbolized by the destruction of the locust army, between the Mediterranean and the Dead Sea.

But the prophecy of this early prophet looks far forward beyond the historical event which he predicted. The future judgments with which Israel was to be visited, carried his prophetic eye on to "the bringing again" of its captivity [JOEL iii. 1, 2]; to the dispensation of the Holy Ghost [JOEL ii. 28, 29; ACTS ii. 16, 17]; to the great and terrible day of the Lord [JOEL ii. 30-32; iii. 11-15]; and to the time when all the Lord's enemies will be subdued under His feet, and His Presence be manifested to His people for ever in the New Jerusalem [JOEL iii. 17-21].

It was shortly after Amaziah's refusal to be guided by the prophet, that he sent his boastful challenge to Jehoash, king of Israel, a challenge drawn from him, no doubt, by the revenge which had been taken on their way home by the insulted soldiers of the Israelite contingent [2 CHRON. xxv. 13]. The warning given him by Jehoash in the parable of the cedar and the thistle, was rejected by Amaziah; and the ensuing war resulted in a disastrous defeat of Judah at Bethshemesh, in which the king himself was taken prisoner, and which was followed up by the capture of Jerusalem, the destruction of its walls on the side of Samaria, and the plunder of the Temple as a ransom for the king [2 KINGS xiv. 8-14; 2 CHRON. xxv. 14-24]. After this disgrace Amaziah reigned for fifteen years, but no further public acts are recorded. He "turned away from following the Lord," and was slain by conspirators at Lachish, whither he had fled from Jerusalem; and they brought him upon horses, and buried him with his fathers in the city of David" [2 KINGS xiv. 17-20; 2 CHRON. xxv. 25-28].

Jeroboam the son of Joash;" and it may thus be supposed with reason, that the son of Joash, rather than Joash himself, is the "saviour" spoken of, when it is said, "The Lord gave Israel a saviour, so that they went out from under the hand of the Syrians" [2 KINGS xiii. 5].

But Jeroboam's reign of unprecedented prosperity was remarkable for a series of prophetic warnings spoken to Israel, Judah, and surrounding nations with which these two kingdoms were or had been associated. While Joel was prophesying the judgment of God upon Judah, **Jonah**, **Hosea**, and **Amos** were prophesying in Israel, and Jonah even in the midst of Nineveh; and the burden of all their prophecies was the judgment of God upon sinful nations.

**Jonah** [B.C. 824-783] was contemporary with Jeroboam throughout his reign, the first time he is heard of being when he predicted the restoration of Israel by Jeroboam to her former boundaries [2 KINGS xiv. 25]. He is most remarkable, however, for his preaching to the Ninevites, and for bringing that great city to repentance. The message he was sent to deliver to Nineveh was, that within forty days this great and ancient city of sixty miles' circumference should be destroyed. Across the streets and roads of Nineveh for twenty miles did Jonah go on his mission, crying out unceasingly, "Yet forty days and Nineveh shall be overthrown." But the king of Nineveh [probably Pul, whose native name was Ivalush III.] proclaimed a fast, and the repentance of the city [JONAH iii.; LUKE xi. 32] brought a reprieve of two centuries. It was in his endeavour to escape from the duty thus laid upon him by God, that Jonah was cast overboard by the sailors, on a voyage between Joppa and Tarshish; and being swallowed by a great fish (probably the shark, which has often swallowed men whole), was miraculously preserved in the fish's belly for three days and nights, to rise again as from the dead, and go on the work to which he was appointed [JONAH i. 3; ii. 1-10; MATT. xii. 40].

**Amos** [B.C. 810-783] was entrusted with a message of a similar character respecting Syria, Philistia, Tyre, Edom, Moab, Judah, and Israel itself [AMOS i.-ii.], to which latter nation he was especially sent with the warning of its coming fate [AMOS iii.-ix.]. The prophecies of Amos were probably of long duration, sounding year after year the trumpet-call to repentance; and the book in which he

UZZIAH, OR AZARIAH, NINTH KING OF  
JUDAH

[B.C. 810—758]

FIRST OLYMPIAD = B.C. 776]

THE reign of Uzziah (as he is called in the Chronicles), or Azariah (as he is called in the KINGS), extended to the great length of fifty-two years, his age being only sixteen at his accession, on the death of his father Amaziah. In the early part of his reign, a prophet was his right hand counsellor, whose name is identical with that of the son of Jehoiada, and with that of a later prophet, whose writings are preserved, but whose name is all that is recorded.<sup>1</sup> Uzziah is said to have "sought God in the days of Zechariah, who had understanding in the visions of God; and as long as he sought the Lord, God made him to prosper" [2 CHRON. xxvi. 1-5]. In the latter part of his reign, the prophecy of Obadiah and part of that of Isaiah were delivered, Jonah, Amos, and Hosea, also prophesying in the kingdom of Israel. Uzziah was also contemporary with six kings of Israel, namely, Jeroboam II., Zechariah, Shallum, Menahem, Pekahiah, and Pekah.

The reign of Uzziah was more prosperous than that of any other king of Judah since the days of Solomon, its prosperity being clearly indicated, although little is recorded of its history. On his western border, he brought the Philistines again into subjection to Judah, destroying the fortifications of their chief cities, Gath, Jabneh, and Ashdod, and developing the resources of the country in the interests of its conquerors by building other unfortified towns [2 CHRON. xxvi. 6]. The Ammonites on his eastern border, and the Arabians on his southern border, were also made tributaries, and "his name spread abroad" southward, "even to the entering in of Egypt; for he strengthened himself exceedingly: and his name spread far abroad, for he was marvellously helped, till he was strong" [2 CHRON. xxvi. 7, 8, 15]. These great successes were gained by a new organization of the army of Judah, which, in Uzziah's time, was raised to a force of 307,500 men, led by 2600 principal officers, or "fathers of the mighty men of valour," and armed in some improved

<sup>1</sup> It is possible that "Zechariah the son of Jeberechiah" [ISA. viii. 2] may be the same person.

wrote them down contains only a summary of this long witness for God. For as the Jews of after ages called Paul and Silas "these that have turned the world upside down" [ACTS xvii. 6], so "Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to hear all his words" [AMOS vii. 10].

In spite of such persecution (in which however Jeroboam would not join), the shepherd-prophet went on denouncing the luxurious debauchery, extortion, and injustice by which the Israelites were drawing down God's anger on the nation. For these sins he predicted that the house of Jeroboam should perish by the sword [AMOS vii. 9]: that the people should "go into captivity beyond Damascus" [AMOS v. 27]: that the land should be laid desolate [AMOS vii. 1-9]: and that the end was come upon the Lord's people [AMOS viii. 2]. Yet, in the midst of all this terrible prediction of judgments which soon became matters of history, God remembered mercy, and revealed also the Day of a glorious restoration in the kingdom of the Messiah [AMOS ix. 11-15].

**Hosea** [B.C. 794-725], the third great prophet of Jeroboam II.'s reign, but whose long ministry extended into the reigns of all his successors, nearly to the end of the kingdom of Israel [HOSEA i. 1], seems to have taken up the words of Amos, beginning and ending his predictions with the same vision of a glorious restoration [HOSEA i. 10, 11; xiv. 1-9]. But the summary of his life-long prophecy which he has left on record, shews that his mission was, like that of Amos, to denounce the sins of the ten tribes; and especially that "sin of Jeroboam" [HOSEA viii. 5, 6; x. 5], which had become so merely idolatrous in its character as to be nothing better than a Baal-worship [HOSEA ii. 8, 13, 16, 17; xiii. 2; xiv. 8]. For this sin he predicted that the king of Samaria should be "cut off as the foam upon the water" [HOSEA x. 7]; that "the glory of Ephraim" should "fly away like a bird" [HOSEA ix. 11]; that "Samaria" should "become desolate" [HOSEA xiii. 16]; that the golden calves should be carried into Assyria [HOSEA x. 5, 6]; that the Israelites should be taken there also, being permitted no longer to dwell in "the Lord's land" [HOSEA ix. 3]; and that the Assyrian should be their king [HOSEA xi. 5].

Thus, although the reign of Jeroboam II. saw the kingdom of Israel at its highest prosperity, it was a prosperity

manner, with "shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones"[2 CHRON. xxvi. 11-14]. He also restored the walls of Jerusalem which had been demolished in his father's reign, and increased their strength by the addition of towers "at the corner gate, and at the valley gate, and at the turning of the wall." Upon these he placed "engines to shoot arrows and great stones withal," the earliest artillery on record [2 CHRON. xxvi. 9, 15].

In addition to these military developments of his resources, Uzziah likewise developed the industry of his kingdom. He rebuilt Elah, the port of the Red Sea, dug many wells in the desert for the use of the caravans, and built towers for their protection: "he had much cattle both in the low country and in the plains, husbandmen also, and vine-dressers in the mountains and in Carmel; for he loved husbandry" [2 CHRON. xxvi. 10]. And thus, while Jeroboam II. had been raising the kingdom of Israel to a greater degree of prosperity than it had ever seen before, Uzziah was doing the same work in the kingdom of Judah; and though rapid decline was so near at hand, it might have seemed as if the glories of David's and Solomon's days had been revived.

But when he was at the height of his power, Uzziah was tempted by pride to add the sacerdotal to the kingly office, "for he transgressed against the Lord his God, and went into the Temple of the Lord to burn incense upon the altar of incense." Azariah the high-priest, accompanied by eighty other courageous priests, resisted this presumptuous attempt of the king, and requested him to leave the sanctuary, for his presence there for the purpose of burning incense was a trespass against God. Uzziah "was wroth with the priests," and probably meditated violence: but as he held one of the sacred censers in his hand he was smitten with a sudden and glaringly evident leprosy: "and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him."<sup>1</sup> Henceforth, for the remaining seven or eight years of his saddened life, he dwelt by himself as a leper, the kingdom was placed under the regency of his son Jotham, and when he died he was buried without the walls, "in the field of the burial which belonged to the kings" [2 KINGS xv. 5; 2 CHRON. xxvi. 16-22].

<sup>1</sup> This presumptuous act of Uzziah is also associated by tradition with the great earthquake, the memory of

which was still fresh 250 years afterwards, and after the Captivity. See ZECH. xiv. 5.

like that of Nebuchadnezzar, ready to pass into desolation ; or like that of Babylon, with its sentence already written on the walls of its palace. The light of prophecy broke forth as a light of judgment, illuminating the dark corners of a world about to be destroyed.

### **ZACHARIAH—FOURTEENTH KING OF ISRAEL**

[B.C. 784—773]

**AFTER** the death of Jeroboam II., the final decadence of the nation began in revolution and anarchy, attended by violence and bloodshed [HOSEA iv. 1-4 ; v. 2, 11, 13], which lasted for eleven years. Thus, although his son Zachariah succeeded him, it was only at the end of this time that he was able to assume the crown ; and his actual reign is reckoned but at six months. At the close of this short reign, he was slain by Shallum ; and was thus "cut off as the foam upon the water" [HOSEA x. 7], without leaving any record of himself behind, except that of his continuance in the national sin [2 KINGS xv. 8-11]. With Zachariah the dynasty of Jehu ended, according to the word of the Lord : "Thy children of the fourth generation shall sit upon the throne of Israel" [2 KINGS x. 30].

### **SHALLUM—FIFTEENTH KING OF ISRAEL**

[B.C. 773]

**SHALLUM**, the son of Jabesh, the murderer of Zachariah, was at the head of a conspiracy, and thus seized upon the throne which he had made vacant. But he reigned only for one month, being himself put to death by a stronger band of conspirators led by Menahem [2 KINGS xv. 13-15].

**Obadiah the prophet** prophesied towards the end of the reign of Uzziah [circ. B.C. 790-760], but is known only by his short prophecy against Edom; a "vision" indicating the persistent enmity of the Edomites towards the Jews, and predicting the complete overthrow and extinction of the nation on account of it. In the prophetic future<sup>1</sup> Edom had used violence against his brother Jacob [OBAD. 10]; had stood by on the other side when strangers and foreigners attacked Jerusalem [OBAD. 11]; had rejoiced over the children of Israel in the day of their calamity, and had even entered into and plundered the Holy City [OBAD. 12, 13]; he had also "stood in the crossway" to cut off those who were trying to escape, and had delivered up to their enemies those whom they had thus captured [OBAD. 14]. For this evil treatment of those who were descended from their common fathers Isaac and Abraham, the Edomites were to be dispossessed of their stronghold "in the clefts of the rocks" at Petra, and to be consumed as stubble [OBAD. 18]. At what time this destruction of Petra took place is not exactly known, but Malachi [B.C. 400] wrote "I hated Esau, and laid his mountains and his heritage waste, for the dragons of the wilderness" [MAL. i. 3]; and it is therefore probable that it was effected by Nebuchadnezzar [B.C. 588. See EZEK. xxxv.] when he subdued and devastated the neighbouring countries of Judæa, Phœnicia, Moab, and Ammon. Then it was that "by the waters of Babylon" the Jews remembered the ancient enmity, and sang, "Remember the children of Edom, O Lord, in the day of Jerusalem, how they said, Down with, down with it, even to the ground" [PS. cxxxvii. 7]. But the end of Obadiah's prophecy was like the end of all other prophecy; it looked forward to a time when a glorious restoration of Israel would take place in the more perfect Theocracy of the New Dispensation, and when the enemies of Christ being subdued, "the kingdom shall be the Lord's" [OBAD. 21].

It was also "in the year that King Uzziah died" that Isaiah saw the vision of the Messiah [JOHN xii. 41], "sitting upon a throne high and lifted up," the skirts of His glory filling the temple of His earthly Church, and the seraphim above giving the keynote to His worship below, by crying one to another in antiphonal song, "Holy, holy, holy is the Lord of Hosts; the whole earth is full of His glory" [ISA. vi. 1-3].

<sup>1</sup> Partly pointing to the time of Ahaz. See 2 CHRON. xxviii. 16.

**MENAHÉM—SIXTEENTH KING OF ISRAEL**

[B.C. 772—761]

THE reign of Menahem, the son of Gadi, lasted for ten years, but only two events in it are recorded. The first is the savage slaughter of the population of Tiphshah,<sup>1</sup> who seem to have opposed him in his march from Tirzah to Samaria, for the purpose of overthrowing Shallum [2 KINGS xv. 16]. The second is the invasion of the kingdom of Israel by Pul [Ivalush III.], King of Assyria, the same monarch who had "repented at the preaching of Jonah." The great Assyrian empire had existed for 500 years [from B.C. 1273], but this was the first time it had come into conflict with the Hebrew race; and the invasion was a sad omen that the prophecies of Amos and Hosea were drawing near to their fulfilment. Menahem bought off the invader by acknowledging himself a tributary to the king of Assyria, and paying him 1000 talents of silver; and so for a few years longer the land was set free from the Ninevite army [2 KINGS xv. 17-22].

**PEKAHIAH—SEVENTEENTH KING  
OF ISRAEL**

[B.C. 761—759]

NOTHING whatever is recorded of Pekahiah, the son and successor of Menahem, but that he continued in the sin of Jeroboam; and that in the second year of his reign he was slain in his palace at Samaria by Pekah, one of his generals, who conspired against him with Argob, Arieah, and fifty Gilcadites [2 KINGS xv. 23-26].

<sup>1</sup> This Tiphshah was evidently near to Tirzah, which was not far from Samaria. The Tiphshah on the Euphrates, which formed the ex-

tremity of Solomon's dominions, could not have belonged to the kingdom of Israel after the kingdom of Syria had been formed.

## JOTHAM, TENTH KING OF JUDAH

[B.C. 758—742.]

A. U. C. (*City of Rome founded*) = B.C. 753]

THE good king Jotham, who had been regent during the later years of his father Uzziah, succeeded him at twenty-five years of age, and reigned for sixteen years. He carried on the great works of his father's reign, building "the high gate" of the Temple, and continuing the wall of Ophel on the south-western side of the city. He also "built cities in the mountains of Judah," with "castles and towers" in the forests; and "became mighty, because he prepared his ways before the Lord his God."

During the reign of Jotham the Ammonites, who had been made tributaries by his father, endeavoured to free themselves from the yoke of Judah; but he carried on a successful war against them, and they were compelled to add to their accustomed tribute 100 talents of silver, 10,000 measures of wheat, and 10,000 measures of barley, annually for three successive years. He does not appear to have been involved in any other war, but at the close of his reign Rezin, the king of Syria, and Pekah, the king of Israel, formed an offensive alliance against Judah, preparatory to the war which so weakened the latter, and so hastened the destruction of the kingdom of Israel, in the time of his son Ahaz [2 KINGS xv. 32-38; 2 CHRON. xxvii. 1-9].

Micah [circ. B.C. 758-724] began to preach in the reign of Jotham, and sounded the alarm of the destruction that was drawing near on the kingdoms of Israel and Judah through the days of Ahaz, and until the beginning of the siege of Samaria, in the early years of Hezekiah [MICAH i. 1]. He especially warned the two nations that Samaria and Jerusalem were the centres of idolatry [MICAH i. 5]; that Samaria was "the beginning of the sin to the daughter of Zion" [MICAH i. 13]; that invasion would come from the side of Lachish [MICAH i. 12]; that Samaria [MICAH i. 6] and Jerusalem [MICAH iii. 12] would both of them be reduced to ruins, and the lands of which they were the capitals desolated [MICAH vii. 13].

But he also predicted that the captive Hebrews should be among the Assyrians and Gentiles "as a dew from the Lord" [MICAH v. 7, 8]; that their oppressors' land would

**PEKAH—EIGHTEENTH KING OF ISRAEL**

[B.C. 759—742]

**PEKAH**, the son of Remaliah, the last king but one of Israel, reigned for seventeen years, the latter part of his reign being marked by a successful war against Ahaz, king of Judah, and by the conquest of most of his own kingdom by Tiglath-pileser, king of Assyria.

The object of this last fratricidal war was to supersede the royal line of Judah by an Israelite king, "the son of Tabeal" [ISA. vii. 6]; and though this object was not attained, the war met with great success, through the formation of an alliance between Pekah and Rezin king of Syria, who had recovered Damascus from Israel in one of the preceding reigns, but with whom the kingdom of Syria came to an end [2 KINGS xvi. 5]. The forces thus unnaturally allied against Judah slaughtered 120,000 of the army of Ahaz in the battle that ensued; and in their retreat towards Samaria, carried captive 200,000 of the people. But as this great band of captives approached Samaria, the prophet Oded came out to meet the army, telling them that "the fierce wrath of the Lord" was upon them; and that although He had permitted them to gain a great victory, because of the sins of Judah they could not be allowed to bring their own brethren captive to Samaria. Then there broke forth a ray of generous feeling that lightens up the last dark days of the ten tribes. A number of the chief citizens came to the support of Oded, and declared that the captives should not be retained, "for whereas we have offended against the Lord already, ye intend to add more to our sins, and to our trespass: for our trespass is great, and there is fierce wrath against Israel." They therefore "took the captives and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble upon asses, and brought them to Jericho, the city of palm trees, to their brethren; then they returned to Samaria" [2 CHRON. xxviii. 6-15]. The incident reads like a great national anticipation of the good Samaritan.

But "fierce wrath" was indeed against Israel. **Tiglath-pileser**, the Assyrian successor of Pul, had invaded Syria,

be wasted [MICAH v. 6]; that after their captivity had cleansed them from idolatry, it should come to an end [MICAH v. 12-15]; and that all things were working together towards the fulness of God's pardoning mercy [MICAH vii. 14-20]; and the coming forth of the Ruler of Israel, "Whose goings forth have been from of old, from everlasting." He Who should be "the peace" when the Assyrian came [MICAH v. 2-5]: and in Whose Day the very Gentiles should be drawn into the Church of God [MICAH iv. 1-5].

Isaiah was also prophesying in Judah during the reign of Jotham, and Hosea in Israel; but nothing in their prophecies appears to have any special reference to his acts or time.

### HAZ—ELEVENTH KING OF JUDAH

[B.C. 742—726]

HAZ, the son and successor of Jotham, offered a great contrast to his father, being one of the worst of the kings of Judah, and bringing his kingdom into a disastrous condition.

In the beginning of his reign Pekah and Rezin invaded Judah, for the purpose of displacing the line of David, and supplanting it by one which is only known by a few words in Isa. vii. 6, where the proposed usurper is named "the son of Tabeal." The invaders succeeded in penetrating to Jerusalem; but although they fought a battle in which 120,000 of the army of Haz were slain, they were not able to take the city, and retreated, carrying 200,000 of the country people prisoners to Samaria [2 KINGS xvi. 5; 2 CHRON. xxviii. 6-15]. Rezin, however, carried the war into the southern part of the dominions of Haz, took possession of the lately re-built port of Elath at the head of the Arabian Gulf, and carried a great multitude of the people captive to Damascus [2 KINGS xvi. 6; 2 CHRON. xxviii. 5].

It was at the time of this invasion that the prophet Isaiah was sent to Haz, when "his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind," to declare to him from the Lord that the invasion should not succeed, and that Judah was not to be "faint-hearted for the two tails of these smoking

and having taken Damascus, put Rezin its king to death [ISA. ix. 11], and carried the people captive to Kir [2 KINGS xvi. 9], as had been predicted by Amos many years before [AMOS i. 5]; thus putting an end to the kingdom of Syria. He then marched into the northern parts of the Holy Land, through Gilead and Galilee, and taking possession of all the territory beyond Jordan, of the Lebanon district, and of all the tribes that lay between the Sea of Galilee and the Mediterranean, he carried the people captive to Assyria; thus depriving Pekah of half his kingdom and half his subjects [B.C. 743]. It was this *first captivity of Israel* of which the prophet Isaiah spoke as the "vexation" of Israel, "when at the first He lightly afflicted the land of Zebulun and the land of Naphtali; and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations" [1 KINGS xv. 29; ISA. ix. 1].

What resistance was made to this invasion is not on record, but the shame and sorrow thus brought upon the kingdom of Israel doubtless excited the anger of the people against him, and he was slain by conspirators under Hoshea shortly afterwards [2 KINGS xv. 27-31].

## HOSHEA—NINETEENTH KING OF ISRAEL

[B.C. 730—721]

AFTER the death of Pekah there was an interregnum which lasted about twelve years [B.C. 742-730], at the end of which time Hoshea, the son of Elah (who had perhaps been governing the kingdom), ascended the broken throne of Israel as its last occupant. Of him there is some good recorded, for although "he did that which was evil in the sight of the Lord," yet he was "not as the kings of Israel that were before him" [2 KINGS xvii. 2]. But the time of repentance for Israel was past, and the days of Hoshea's kingdom were numbered. Early in his reign Shalmaneser, king of Assyria, led an army against him, but he consented to become the tributary of Assyria, and thus the invasion was for the time averted. But in his seventh year Hoshea seems to have considered himself strong enough to recover the independence of the nation, and omitting to pay the annual tribute to Shalmaneser he also endeavoured to effect an alliance with So [Sabaco II.],

firebrands," for that the destruction of both Damascus and Samaria was near at hand [ISA. vii. 1-9, viii. 1-4, 12]. In the course of this prophecy Isaiah was inspired to look forward far beyond the events of the time, and to "give a sign" to Ahaz, which comprehended a mystical promise of the Messiah's advent; "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" [ISA. vii. 14]. These words defined the means by which the Son of God should become incarnate, and thus carried on still further the continuous line of prophecy respecting the salvation to be wrought for all God's people by the "Seed of the woman," in Whom "all nations" should be "blessed."

The danger in which Ahaz was placed by this invasion, led him to seek the assistance of Tiglath-pileser, the king of Assyria, to whom he sent a great subsidy, partly obtained by spoiling the treasury of the Temple. The Assyrian so far helped him, that Damascus was taken, and Rezin slain [2 KINGS xvi. 7-9; 2 CHRON. xxviii. 16], the people of the city being carried captive to Kir, as had been predicted by Amos [AMOS i. 5], and an end put to the Syrian kingdom, which had so long been a thorn in the side of Israel. There was, doubtless, great rejoicing on the part of the Jews at this destruction of the Syrian kingdom; but "in the year that king Ahaz died," Isaiah was bidden to say, "Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent. . . . Howl, O gate; cry, O city; thou, whole Palestina, art dissolved" [ISA. xiv. 28-32].

So experience soon taught the nation. For Tiglath-pileser gave no real help to Ahaz, though the king of Judah basely made his kingdom tributary to that of Assyria [2 KINGS xvi. 17, 18; 2 CHRON. xxviii. 20, 21]; and successive invasions of the Edomites and the Philistines brought him and his people so low, that it is said, "he made Judah naked," through the distress that was brought upon the nation. It was probably this "nakedness" which is referred to (not, however, without reference to future times also) by the prophet Isaiah in his opening words, "Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by

king of Egypt. This act of hostility led to the final catastrophe. Hoshea was taken prisoner—he, too, being “cut off like the foam upon the water;”—Samaria captured after a three years’ siege (begun by Shalmaneser and completed by Sargon his successor), and the people of it and other towns carried away into Assyria, where they were placed by Sargon “in Halah, and in Habor, by the river of Gozan, and in the cities of the Medes:” that is, in the south-eastern provinces of Assyria, beyond the Tigris<sup>1</sup> [2 KINGS xvii. 1-6; xviii. 9-11; 1 CHRON. v. 26]. Then was fulfilled the prophecy uttered by Micah a few years before, “I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof” [MICAH i. 6]. The kingdom of the ten tribes was brought to an end [B.C. 721]; the last of its kings vanishes from the scene as a fettered captive in an Assyrian prison, and few, if any, of the Israelites remained in the land of their fathers. “The Lord was very angry with Israel, and removed them out of His sight, and there was none left but the tribe of Judah only” [2 KINGS xvii. 18].

Thus after two centuries and a half of separate existence the kingdom founded by Jeroboam was utterly broken up. It had been governed by nineteen kings, while during the same time only eleven (or, reckoning Hezekiah, twelve) had sat on the throne of Judah. These nineteen kings belonged to nine different families, the succession going from sons to grandsons only in the families of Omri and Jehu. In the three other families in which the crown descended to sons, the latter reigned for a very short time only. The succession of all these sovereigns, with the names of such of their parents as are known, is exhibited in the Table on page 357.

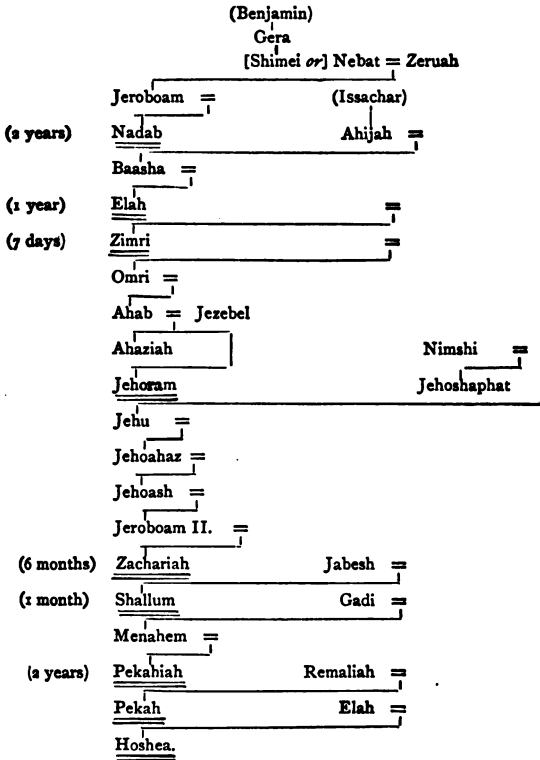
<sup>1</sup> Sargon has left a record of this siege and its results in one of the inscriptions found at Nineveh. “Samaria I looked at, I captured,

27,280 men who dwelt in it I carried away.” [Layard’s *Nineveh and Babylon*, 148; *Journal of Sacred Literature*, Oct. 1858.]

strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city" [ISA. i. 7, 8].

Ahaz was also the most idolatrous of all the kings of Judah. He re-introduced Baalism in the beginning of his reign, and added to this iniquity the worship of Moloch [2 KINGS xvi. 3; 2 CHRON. xxviii. 2, 3]. When he was in distress through the Syrian invasion, he foolishly endeavoured to propitiate the Syrian gods by introducing their worship [2 CHRON. xxviii. 22, 23]; and at a later time, when he visited Damascus as a tributary to its Assyrian conqueror, he sent back to Jerusalem the pattern of an idol altar, which he caused to be copied for his own use in the Temple, and placed beside the altar of the Lord [2 KINGS xvi. 10-16]. Still later, he shut up the Temple altogether, and "cut in pieces the vessels of the house of God," putting out the ever-burning light of the seven-branched candlestick, and preventing any sacrifices from being offered [2 CHRON. xxviii. 24; xxix. 7]. Instead of the sacrifices of the Temple, "he made him altars in every corner of Jerusalem: and in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the Lord God of his fathers" [2 CHRON. xxviii. 25]. Such idolatry made Isaiah say, "To what purpose is the multitude of your sacrifices unto me? saith the Lord . . . it is iniquity, even the solemn meeting. . . . How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mingled with water" [ISA. i. 11, 13, 21, 22].

To such a condition was Judah brought at the close of the reign of Ahaz; at the very time, that is, when the last troubles were coming upon the sister kingdom, and when, if ever, it might be supposed that the nation would have taken warning.

*Succession and Genealogy of the Kings of Israel*



## CHAPTER III

### **From the Fall of the Kingdom of Israel to the Fall of the Kingdom of Judah**

2 KINGS XVIII—XXV. 2 CHRON. XXIX.—XXXVI.  
ISAIAH. JEREMIAH. OBADIAH. MICAH.  
NAHUM. HABAKKUK. ZEPHANIAH. [BARUCH.  
PRAYER OF MANASSEH]

Date { A.M. 3283-3416  
B.C. 721-588

**W**HILE the northern Hebrew kingdom was drawing towards its end—reduced to half its size, made tributary to Assyria, and torn to pieces by internal discord and revolution—the kingdom of Judah was again emerging from the depressed condition into which it had been brought by the invasion of Pekah and Rezin; and although its independence had been destroyed by Ahaz, when he made himself a tributary to Tiglath-pileser, it was in a comparatively prosperous condition at the end of his reign, in respect to everything except religion.

#### **HEZEKIAH—TWELFTH KING OF JUDAH**

[B.C. 726—698]

**ABOUT** six years before the final extinction of the kingdom of Israel, Hezekiah the son of Ahaz ascended the throne of Judah. He reigned for twenty-nine years; part of that time being the most critical in the national history of the Jewish kingdom. His character is recorded in higher terms than that of any other sovereign of the Jews; it being said that “he trusted in the Lord God of Israel; so that after him was none like him among all the kings

of Judah, nor any that were before him. For he clave to the Lord, and departed not from following Him, but kept His commandments which the Lord commanded Moses" [2 KINGS xviii. 5, 6]. "He did right according to all that David his father had done" [2 CHRON. xxix. 2]. It is also evident that his talent and energy as a ruler were of the highest kind; and that the blessing which attended those of the Jewish rulers who governed under a sense of the higher government of the theocracy fully attended him, for "the Lord was with him; and he prospered whithersoever he went forth" [2 KINGS xviii. 7; ECCLUS. xlviii. 17-25]. So great a king, and one so fully recognized by "the Lord God of Israel," would have revived the national greatness of the Jews, if any one could have done it; but the degradation of the people's character was so deep that, as the event proved, such a revival was impossible. "The whole head is sick, and the whole heart faint" [ISA. i. 5].

Hezekiah's first work on coming to the throne, was the *restoration of the Temple service*. "He, in the first year of his reign" [B.C. 726], "in the first month, opened the doors of the house of the Lord, and repaired them;" and calling together the priests and Levites, he spoke to them of the troubles which had come upon the Hebrew race through their idolatry, and exhorted them to be the foremost in assisting him to work out a reformation, that they might recover the blessing of God [2 CHRON. xxix. 3-11]. His zeal communicated itself to the Levites, whose duty it was to take charge of the Temple and its furniture; and they set themselves to work, cleansing it from the material and ceremonial defilements which had accumulated during the reign of Ahaz: the priests bringing out from the sanctuary everything that had been associated with idolatry, and destroying it at the brook Kidron. In eight days the temple itself was purified, and in another eight days all the sacrificial and other vessels of the temple—very numerous, for Cyrus returned 5400 that were taken to Babylon by Nebuchadnezzar—were ready for use [2 CHRON. xxix. 12-19]. Then followed a sacrifice and festivals for the re-dedication of the altar and temple. First, a national sin-offering of seven bullocks, seven rams, seven lambs, and seven he-goats, with which an atonement was made for all Israel, for the king commanded that it should be made for all the twelve tribes [2 CHRON.

xxix. 20-24]; and afterwards 600 oxen and 3000 sheep which the people "brought in sacrifices and thank-offerings" in such abundance, that the priests were too few for the work of sacrifice, and called in the Levites to help them till it was ended [2 CHRON. xxix. 31-35]. The choral service of the temple was also restored, Hezekiah and the princes commanding "the Levites to sing praise unto the Lord with the words of David and Asaph the seer ; and when the burnt-offering began, the song of the Lord began also, with the trumpets, and with the instruments ordained by David king of Israel." "And Hezekiah rejoiced, and all the people, that God had prepared the people : for the thing was done suddenly" [2 CHRON. xxix. 25-30, 36].

Hezekiah also made a vigorous attempt to reclaim the idolatrous ten tribes of the broken and almost exterminated kingdom of Israel. Being unable to keep the Passover on the 14th of Nisan, the first month, because at that time the temple was not yet ready for use, it was determined to celebrate it on the 14th of Zif, the second month, according to the rule of the Law [NUMB. ix. 10, 11]. During the five or six weeks' interval which elapsed after this determination, "posts went with the letters from the king and his princes throughout all Israel and Judah," calling upon the whole race of Israel to "turn again to the God of Abraham, Isaac, and Israel, and He will return to the remnant of you that are escaped out of the hand of the kings of Assyria." "So the posts passed from city to city through the country of Ephraim and Manasseh, even unto Zebulon, but they laughed them to scorn, and mocked them. Nevertheless divers of Asher and Manasseh and Zebulon humbled themselves and came to Jerusalem. Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes by the word of the Lord." The ten tribes had so long neglected the observance of the Passover, that they did not know how to partake of it according to the rules laid down in the Law. "But Hezekiah prayed for them, saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah, and healed the people." The festival was extended to fourteen days, double the appointed time ; and such a glorious

celebration of the temple services as accompanied it, had not been known since the days of Solomon [2 CHRON. xxx. 1-27]. This revival of religion was also followed by a total destruction of the idols in Judah, Benjamin, Ephraim, and Manasseh; the very brazen serpent itself being destroyed by Hezekiah, because it had been made an object of worship by the people [2 KINGS xviii. 4; 2 CHRON. xxxi. 1].

Ahaz had made the kingdom of Judah tributary to that of Assyria, declaring to Tiglath-pileser, "I am thy servant and thy son," and paying him a visit of submission at Damascus [2 KINGS xvi. 7-10; 2 CHRON. xxviii. 21]. Hezekiah, however, refused to pay tribute immediately after his accession [2 KINGS xviii. 7], and recovered the independence of his kingdom for fourteen years, under both Shalmaneser and Sargon. But in the fourteenth year of his reign [B.C. 713], after Sargon had subdued Egypt, Sennacherib was sent by him (as Nebuchadnezzar was afterwards sent by his father Nabopolassar) to invade Judah, and succeeded in taking forty-six of its fortified cities, and 200,150 captives. He even asserts in an inscription which records his own version of this invasion, that he shut up Hezekiah in Jerusalem, and subjected the city to a regular siege.<sup>1</sup> But, according to the Biblical narrative, when Sennacherib had advanced as far as Lachish, on his march through the Philistine country to Jerusalem, Hezekiah felt himself overpowered, and sent his submission, offering to pay any tribute that might be imposed, if the Assyrian forces retired from Judah [2 KINGS xviii. 13, 14]. The tribute was fixed at the enormous sum of 300 talents of silver, and thirty talents of gold; and to obtain it Hezekiah had to empty his own treasury and that of the temple, and even to strip off the gold with which he had plated the doors and the great pillars Jachin and Boaz [2 KINGS xviii. 15, 16].

In the same year [B.C. 713] that this invasion took place, Hezekiah was brought to the point of death by a carbuncle, a malignant kind of boil: and the prophet Isaiah was sent to him with the message, "Thus saith the Lord, set thine house in order; for thou shalt die, and not live." Before Isaiah had left the precincts of the palace, however, the earnest prayer of the king had prevailed with God, and the prophet was bidden to turn again, with the further

<sup>1</sup> Rawlinson's *Bampton Lectures*, 141.

message, that the Lord would grant him fifteen years more of life, and that both he and Jerusalem should be saved from the hand of the king of Assyria. The king asked for a sign of his recovery, and the sign granted was that the *shadow should go backward ten degrees* in the sun-dial of Ahaz. This dial was probably a flight of "degrees" or steps near to the palace, across which the sun cast the shadow of a column or obelisk placed as a gnomon; and instead of the shadow going down these steps in the usual manner as the sun went down, it returned backward up ten of them to the place which it had occupied so many hours before [2 KINGS xx. 1-11; 2 CHRON. xxxii. 24; ISA. xxxviii. 1-8]. It was on this recovery that Hezekiah composed the Cantic which is preserved in Isaiah xxxviii. 9-20; and which was used in the Church of England every Tuesday morning at Lauds until the Reformation.

Sennacherib still maintained his purpose of besieging Jerusalem, notwithstanding the payment of so large a tribute by Hezekiah on condition of his retirement. He therefore sent Tartan, Rabсарis, and Rabshakeh from Lachish (which was not yet taken) with "a great host against Jerusalem" [2 KINGS xviii. 17; 2 CHRON. xxxii. 9]. This detachment of Sennacherib's army remained for some time before the city. Rabshakeh endeavoured to persuade the people that there was no possibility of their resisting the forces of Assyria, even if they were assisted by Egypt, an alliance with which country he supposed to be the chief dependence of Hezekiah, as it had been of Hoshea. He set before them the advantages which they would gain by being taken away to Assyria to dwell in the midst of its abundance, thus shewing the ultimate object of the invaders. And lastly he tried to terrify them by recounting the conquests which the Assyrians had already made, especially that of Samaria, declaring that as the gods of these nations had failed to deliver them out of the hands of his master, so would the God of Israel be unable to deliver them [2 KINGS xviii. 17-37; 2 CHRON. xxxii. 10-20; ISA. xxxvi. 1-22].

When Hezekiah heard what Rabshakeh had said to "the people on the wall" he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord." He also sent to Isaiah the prophet to tell him of the blasphemies which had been uttered by the Assyrian

general. Then Isaiah was authorized to renew the promise of deliverance already made, and to add that a blast should be sent upon the king of Assyria, and he should hear a rumour which should cause him to return to his own land, where he would fall by the sword [2 KINGS xix. 1-7; ISA. xxxvii. 6-8]. Some cause led Rabshakeh to raise the siege, and to join Sennacherib at Libnah, which he had gone to besiege after failing to capture Lachish. Here "a rumour" reached the Assyrians that the king of Ethiopia was coming against them; and being thus unable to go forward to Jerusalem, Sennacherib sent an arrogant letter to Hezekiah, written in the same tone as the speech of Rabshakeh [2 KINGS xix. 9-13; ISA. xxxvi. 9-13]. This also Hezekiah laid before the Lord in the temple, with earnest prayer for the deliverance of his people. Upon this Isaiah sent to Hezekiah the message he had received by inspiration from God, a prophecy of His continued defence of Israel; a declaration that the boasting monarch was simply a tool in the hands of Almighty Power, and that he should return by the way that he had come, without entering Jerusalem. The same night "the angel of the Lord went forth" as he had done on the night of Israel's deliverance from Egypt, and by some supernatural means slew 185,000 of the Assyrians in their camp before Libnah. This terrible destruction drove Sennacherib back to Nineveh, where, having survived his humiliation for several years, he was killed, probably on account of his cruel tyranny [TOBIT i. 18], by his sons Adrammelech and Sharezer, as he was worshipping in the temple of Nisroch [2 KINGS xix. 14-37; 2 CHRON. xxxii. 21, 22; ISA. xxxvii. 14-38].

It was probably about the time of this Assyrian invasion that Nahum the prophet was sent to proclaim "the burden of Nineveh," and to declare the near approach of the time when Jonah's prophecy should be fulfilled by its destruction. "The gates of the rivers shall be opened, and the palace shall be dissolved . . . she is empty and void, and waste . . . there is no healing of thy bruise" [NAHUM ii. 6, 10; iii. 19].

The miraculous deliverance of Judah from the Assyrians made a great impression upon neighbouring nations, "and many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah, king of Judah: so that he was magnified in the sight of all nations from thenceforth"

[2 CHRON. xxxii. 23]. Thus his treasury and that of the Temple were replenished after the utter emptiness into which they had fallen through the extortion of tribute by Sennacherib. "And Hezekiah had exceeding much riches and honour; and he made himself treasures for silver, and for gold, and for precious stones, and for spires, and for shields, and for all manner of pleasant jewels. Moreover, he provided him cities, and possessions of flocks and herds in abundance; for God had given him substance very much" [2 CHRON. xxxii. 27-29].

This greatness, unparalleled since the reign of Solomon, was more even than so good a king as Hezekiah could bear, and "his heart was lifted up" with pride [2 CHRON. xxxii. 25, 26]. When, therefore, an embassy came from Merodach-baladan, the king of Babylon, "to enquire of the wonder that was done in the land" [2 CHRON. xxxii. 31] by the return of the sun's shadow for several hours,<sup>1</sup> Hezekiah boastfully shewed the ambassadors all these recently acquired treasures. The result was, that Isaiah was sent to rebuke his pride by telling him that all his treasures should be carried to that very Babylon from which the ambassadors had come; and that there also his descendants should be led into captivity [2 KINGS xx. 12-19; 2 CHRON. xxxii. 31; ISA. xxxix. 1-8]. Of his subsequent life no account remains, but that he constructed large works for the supply of Jerusalem with water [2 KINGS xx. 20]; and that he caused some of the Proverbs of Solomon to be collected as they stand in the latter chapters of the book [PROV. xxv. 1]. At his death [B.C. 698] he was buried with great honour in "the chiefest of the sepulchres of the sons of David;" and probably it was of him that Isaiah wrote, "He shall enter into peace" [ISA. lvii. 2].

## MANASSEH—THIRTEENTH KING OF JUDAH

[B.C. 698—643]

THE son and successor of Hezekiah was only twelve years old at his father's death. He reigned longer than any other king of Judah, for fifty-five years, but scarcely any

<sup>1</sup> Remembering the Chaldean Magi and the Star in the east, this seems most probable. But as Merodach-baladan was at war with Sennacherib,

he may have been specially interested in the facts respecting the destruction of the Assyrian army.

record is left of his life and acts, or of the history of the Jews during that half century.

There is, however, a record of Manasseh's *idolatry* and cruelty, which shews him to have been as conspicuously the worst king of Judah as his father had been conspicuously the best. He rebuilt idolatrous "high places" which Hezekiah had destroyed, set up altars to Baal, with a grove for the worship of Ashtaroah—introduced star-worship among the Jews, and "made his son to pass through the fire" in the cruel worship of Moloch. Going far beyond the apostasy of his grandfather Ahaz, he set up an idol in the temple, and numerous idol-altars in its two courts. So numerous were the Baal-altars in Jerusalem, that Jeremiah speaks of them as standing in every street [JER. xi. 13]; and so shocking was the apostasy that it is said, "Manasseh seduced the people to do more evil than did the nations whom the Lord destroyed before the children of Israel" [2 KINGS xxi. 1-9; 2 CHRON. xxxiii. 1-9]. No details of his cruelties are recorded, but it is a tradition of very ancient date that the prophet Isaiah was "sawn asunder" by him [HEB. xi. 37]; and the general language in which they are described is, that he "shed innocent blood very much, till he had filled Jerusalem from one end to the other . . . which the Lord would not pardon" [2 KINGS xxi. 16; xxiv. 4].

For this dreadful apostasy, in which the people seem to have fully shared, "the Lord spake by His servants the prophets," declaring that calamities were about to come upon Jerusalem and Judah, at which the ears of those who heard of them should tingle: that He would make Jerusalem as desolate as Samaria, wiping it "as a man wipeth a dish, and turning it upside down," and that He would forsake the remnant of His inheritance, delivering them to be a prey and a spoil to their enemies [2 KINGS xxi. 10-15; compare JER. xv. 4].

About this time, when Manasseh had been reigning for twenty-two years, Esar-haddon was repeopling Samaria and the country of the northern tribes with inhabitants brought from other conquered countries [2 KINGS xvii. 24; EZRA iv. 2-10]; and at the same time was sending detachments of troops under his "captains" into Judæa. In one of these expeditions Manasseh himself was taken captive, "among the thorns," probably concealed in a thicket, and, being bound with fetters, was carried to

Babylon, which Esar-haddon had recently taken from his revolted tributary, a son of Merodach-baladan. How long he continued in captivity is not known, but his affliction brought him to repentance, so that "he humbled himself greatly before the God of his fathers, and prayed unto Him."<sup>1</sup> Even such wickedness as his had been did not shut him out from mercy, and the Lord "heard his supplication and brought him again to Jerusalem into his kingdom." There he destroyed the image of Baal, and all the idol altars he had set up, and restored the true worship of God in the temple; and although the high places were left standing they were no longer perverted to idolatry, for "the people did sacrifice in them unto the Lord their God only." All that is further recorded of Manasseh is that he added to the fortifications of Jerusalem, and garrisoned "all the fenced cities of Judah." The latter half of his reign appears to have been both righteous and prosperous, but the fact that he was buried in his own house, and not in the sepulchre of the kings, seems to shew that its early wickedness had not been forgotten [2 KINGS xxi. 17, 18; 2 CHRON. xxxiii. 12-20].

### AMON—FOURTEENTH KING OF JUDAH

[B.C. 643—641]

AMON, the son of Manasseh, succeeded to his father's throne at the age of twenty-two, and reigned for two years only. But during that short time he shewed himself capable of all the wickedness of his father's earlier days for restoring the idolatry which Manasseh had put down; he "forsook the Lord God of his fathers, and served the idols that his father served, and worshipped them." He was slain by conspirators of his own household, who were themselves put to death by the people, and his young son Josiah placed upon the throne of Judah [2 KINGS xxi. 19-26; 2 CHRON. xxxiii. 21-25].

<sup>1</sup> The apocryphal "Prayer of Manasses" belongs to a later date, but it is thought by some critics to

be a version of the authentic document named in 2 CHRON. xxxiii. 19.

## JOSIAH—FIFTEENTH KING OF JUDAH

[B.C. 641—610]

THE young son of Amon was only eight years old at his accession, and seems not to have governed personally until he was twenty. During these twelve years of Josiah's minority,—although he himself "began to seek after the God of David his father," in the eighth year of his reign, while he was yet young,—Judah and Jerusalem relapsed again into a state of general corruption. It was probably towards the close of that time that *Zephaniah, the prophet* [B.C. 630], was sent to renew the Lord's declaration of judgment upon Judah. His prophecy shews that there had been a general revival of idolatry among the people [ZEPH. i. 4, 5], while at the same time there had sprung up a large class who said "The Lord will not do good, neither will He do evil" [ZEPH. i. 12], which was superstition passing from the phase of idolatry to that of deism, as with the Greeks and Romans in later times. He was, therefore, bidden to recall the Jews to a sense of the Lord's presence, to warn them that His day was at hand, when He was about to give the land up to be devoured by the fire of His jealousy, and when He would make even a speedy riddance of them that dwelt there [ZEPH. i. 7, 14, 18]. These warnings of God's messengers were mingled with declarations of His wrath against the enemies of His people, and of the now near destruction of Nineveh [ZEPH. ii. 4-15], but, as usual in prophecy, they passed into a prediction of peace in the Messiah's kingdom [ZEPH. iii. 14-20].

*Habakkuk, the prophet*, was also prophesying at the same time, denouncing sins of oppression, violence, strife, and contention [HAB. i. 3], declaring the near approach of the Chaldæans, "that bitter and hasty nation," which should march through the breadth of the land [HAB. i. 6]; yet seeing from his prophetic watch-tower the destruction of the invader by some that should rise suddenly to bite and vex him [HAB. ii. 7]; and still, beyond, seeing the advent of the God of his salvation coming from Teman, and the Holy One from Paran, whose glory should cover the heavens, and with whose praise the whole earth should be filled [HAB. iii. 3, 18].

Such words of prophecy doubtless had the effect of preparing the people for a return to Him whose prophets were thus sent to them with words of warning and promise. And thus the young king was able, at the early age of eighteen [B.C. 629], to begin the great religious reformation with which his name is always associated.

He made a progress through the whole of the Holy Land (for as a vassal of the king of Babylon he governed the northern districts as well as Judæa), destroying all the idols, cutting down the groves, and breaking down the Baal altars [2 CHRON. xxiv. 3-7]. At Bethel the altar of Jeroboam still remained, together with the high place, or temple, which he had erected. Both of these Josiah destroyed, and desecrated their sites by burning on them the bones of the schismatical priests who had been buried in the adjoining sepulchres. Thus he exactly fulfilled the prophecy spoken three centuries and a half before by the "man of God," who came out of Judah to rebuke Jeroboam for his sin [2 KINGS xxiii. 15-20; 1 KINGS xiii. 2].

In the eighteenth year of his reign [B.C. 623], Josiah began to carry out a still further reformation by restoring the Temple, which seems to have fallen into a state of partial ruin during the prevalence of idolatry even in so short a time as that which had elapsed since the time of his grandfather Hezekiah [2 KINGS xxii. 3-7; 2 CHRON. xxxiv. 8-13]. In the course of these repairs Hilkiah, the high priest, "found a book of the Law of the Lord given by Moses"—perhaps the copy which was deposited in the Ark. This, perhaps, gave the young king his first real knowledge of the details of the Mosaic Law, and of the extent to which it had been broken: for when he had heard it read he rent his clothes, and under a deep sense of the national sin, sent to "enquire of the Lord," through *Huldah* the prophetess. Her inspired reply was a declaration that the people had brought upon themselves the curses pronounced on disobedience to the Law, and especially by their idolatry; therefore the Lord's wrath would be poured out upon Jerusalem, and would not be quenched. At the same time the Divine promise was given to Josiah himself that he should be gathered to his grave in peace, that is, before the evil day came upon the land [2 KINGS xxii. 8-20; 2 CHRON. xxxiv. 14-28].

On receiving this inspired message, Josiah called a great congregation for the purpose of *renewing the Cove-*

*nant* between God and His people; causing "all that were present in Jerusalem and Benjamin to stand to it" [2 KINGS xxiii. 1-3; 2 CHRON. xxxiv. 29-33]. After which a solemn passover was kept, such as had not been held since the days of its first institution [2 KINGS xxiii. 21-23; 2 CHRON. xxxv. 1-19]. This seems to have concluded Josiah's work of reformation. It was, however, a reformation that did not penetrate to the national heart; and notwithstanding it had taken place "the Lord turned not from the fierceness of His great wrath wherewith His anger was kindled against Judah, because of all the provocations that Manasseh had provoked Him withal. And the Lord said, I will remove Judah also out of My sight as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My Name shall be there" [2 KINGS xxiii. 26, 27].

But though the Captivity was to begin within four years' time, Josiah was to be spared from the misery of seeing or sharing in it himself. As soon as his work of reformation was completed he was called upon to take up arms, as a vassal of the king of Babylon, against Pharaoh-Necho who was endeavouring to take from Assyria all its western provinces, and to extend the frontier of Egypt to the Euphrates. The king of Egypt was advancing to *Carchemish* on the Euphrates through the Holy Land, and sent ambassadors to Josiah to dissuade him from resistance, alleging that his expedition was undertaken by command of God. Josiah refused to give way, and the two armies met at Megiddo in the plain of Jezreel or Esdraelon. There the good king was mortally wounded by an Egyptian archer, and being carried to Jerusalem, he died there at thirty-nine years of age [2 KINGS xxiii. 29, 30; 2 CHRON. xxxv. 20-27]. Jeremiah the prophet, and all Judah and Jerusalem lamented for Josiah: yet to him even more than to Hezekiah were Isaiah's words applicable, "the righteous is taken away from the evil to come. He shall enter into peace."<sup>1</sup>

<sup>1</sup> Herodotus mentions the battle of Megiddo under the name of Magdolum, and adds that Pharaoh-Necho afterwards took the city of Kadutis, a city in the mountains of Syria, which was large as Sardis [HEROD.

ii. 159]. "Kadutis" was doubtless the form into which he rendered the Hebrew word for the Holy City, which was *Kedushah*, represented in Arabic by the modern name of it, *Al Kuds*.

**JEHOAHAZ—SIXTEENTH KING OF JUDAH**

[B.C. 610]

AFTER the defeat and death of Josiah, the people set up his youngest son by Humutal as his successor; his name being given as *Jehoahaz* by some writers [2 KINGS xxiii. 30-34; 2 CHRON. xxxvi. 1-4], and as *Shallum* by others [1 CHRON. iii. 15; JER. xxii. 11]. This was done while Pharaoh-Necho was pressing his advantage against the Assyrians in the north of Syria: but when the Egyptian king found what had been done he "put him down at Jerusalem," and had him carried as a prisoner to the Egyptian headquarters at Riblah, so that his reign only lasted for three months. On his return to Egypt through the Holy Land, Pharaoh-Necho carried Jehoahaz in his train, and doubtless exhibited him as a fettered prisoner in the city where he had for the moment sat on his father's throne. All that is further known of the history of Jehoahaz is that he died in Egypt, according to the prophecy of Jeremiah [2 KINGS xxiii. 34; JER. xxii. 10-12].

**JEHOIAKIM—SEVENTEENTH KING OF JUDAH**

[B.C. 609—598]

ELIAKIM, the eldest son of Josiah, by his wife Zebudah [2 KINGS xxiii. 36], was placed upon the throne by Pharaoh-Necho, in the room of the captive Jehoahaz, about the end of July, B.C. 609; in the twenty-fifth year of his age. His name was changed to Jehoiakim, and he became strictly a tributary of Egypt, having to pay yearly to Pharaoh "an hundred talents of silver, and a talent of gold" [£45,000], which he obtained by taxation from his people [2 KINGS xxiii. 33-35].

But in B.C. 607, the third year of Jehoiakim's reign [DAN. i. 1, 2], Nebuchadnezzar, who had been sent by his father Nabopolassar, king of the new Babylonish empire, to recover the dominions conquered by Pharaoh-

Necho, laid siege to Jerusalem as the capital of a part of those dominions. The city submitted in the following year, the fourth of Jehoiakim [JER. xlv. 2], the royal family, the princes (including Daniel and the "Three Children"), and many of the people being sent to Babylon [DAN. i. 2]. Jehoiakim himself was also bound in fetters to be carried to Babylon [2 CHRON. xxxvi. 6], but he obtained his freedom, apparently by offering Nebuchadnezzar a "part of the vessels of the house of God" [DAN. i. 2], and became a tributary to Babylon instead of to Egypt [2 KINGS xxiv. 1]. From this disastrous year [B.C. 606] the great seventy years' Captivity is dated<sup>1</sup> [JER. xxv. 1, 11, 12].

The capture of Jerusalem was commemorated by an annual fast in the tenth month [JER. xxxvi. 9; ZECH. viii. 19]; and it was during the celebration of this fast that Baruch read to the people, the princes, and the king "a roll of a book" in which were contained the first twenty-seven chapters of the prophecies of Jeremiah, who was himself at that time shut up in prison, and so unable to continue his warnings in person. When the wicked king heard the roll read he passionately cut it to pieces with a penknife, and cast it into the fire, for he was already purposing to rebel against Nebuchadnezzar, and Jeremiah's words discouraged any such intention. The prophet, however, commanded Baruch to re-write the prophecy, with "many like words" added, to shew that God's word cannot fail [JER. xxxvi. 1-32, xlv. 1-5].

Jehoiakim carried out his purpose of rebellion in the following year [B.C. 604], the third of his vassalage to Babylon [2 KINGS xxiv. 1], and the sixth of his reign. For a time he escaped any regular attack, but suffered from the inroads made upon Judæa by "bands of the Chaldees,

<sup>1</sup> This beginning of the Captivity was recorded by the Chaldæan historian Berosus, who is quoted by Josephus thus in his work against Apion i. 19, and in his *Antiquities* x. 11, i. "Nebuchadnezzar's father, Nabopolassar, hearing that the Satrap appointed in Egypt and the parts about Cælo-Syria had revolted, and being himself no longer equal to fatigue, committed to his son, who was yet in the prime of life, some parts of the army and sent him against the rebels. Nebuchadnezzar defeated him in a pitched battle,

and brought the country again under his rule. At this time his father fell sick at Babylon and died. Nebuchadnezzar hearing of his death not long afterwards, set in order the affairs of Egypt and the rest of the country, and having commissioned some of his friends to transport to *Babylonia the prisoners of the Jews, Phœnicians, Syrians, and the nations in Egypt, together with the heaviest part of his army, himself with few attendants went across the desert to Babylon.*"

and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon" [2 KINGS xxiv. 2-4]; the effect of which upon the country is shewn by the fact that the Rechabites were driven to give up living in tents and go within the walls of Jerusalem, where Jeremiah made them a prophetic visit [JER. xxxv. 1-19]. But after several years Nebuchadnezzar sent a regular army to besiege Jerusalem, and in the end of the year B.C. 599, he arrived before the city himself. Before his arrival, however, the death of Jehoiakim had taken place, either in an engagement with the army of the Babylonians, or at the hands of his subjects: his body being ignominiously "drawn and cast forth beyond the gates of Jerusalem," according to the prophecy of Jeremiah when rebuking his wickedness several years before [JER. xxii. 18, 19, xxxvi. 30, 31].<sup>1</sup>

### JEHOIACHIN—EIGHTEENTH KING OF JUDAH

[B.C. 598—560]

IT had been predicted of Jehoiakim, "He shall have none to sit upon the throne of David" [JER. xxxvi. 30]. He left, however, a young son Jehoiachin, Jechoniah [1 CHRON. iii. 16; JER. xxiv. 1], or Coniah [JER. xxii. 24, 28], who had been born about the time when the Captivity began, and was, therefore, about eight years old at his father's death [2 CHRON. xxxvi. 9; MATT. i. 12]. But although for three months Jehoiachin was recognized as king, as soon as Nebuchadnezzar himself headed the besieging army, *Nebushta*, the queen-mother, surrendered herself and the young king into the invader's hands,—perhaps for want of support from the people of Jerusalem,—according to the prophecy of Jeremiah [2 KINGS xxiv. 12; JER. xxii. 24-26]. The Holy City *surrendered a second time* to Nebuchadnezzar, who plundered it of its

<sup>1</sup> It was probably during the years of Jehoiakim's revolt that the siege of *Bethulia*, and the assassination of *Holofernes* by *Judith* took place. But nothing is known of this ancient fragment of Jewish history except what is contained in the

book of *Judith* itself, which is probably of several centuries later date. *Bethulia* may have been in the north of Palestine, and *Holofernes* one of *Nebuchadnezzar's* generals.

treasures, and "carried away all Jerusalem, and all the princes, and all the mighty men of valour; . . . even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war; . . . even ten thousand captives," in all, "carried he into captivity from Jerusalem to Babylon"<sup>1</sup> [2 KINGS xxiv. 13-16; 2 CHRON. xxxvi. 9, 10; JER. xxix. 2]. There the child king was put in prison, where he remained for nearly forty years. Part of the time he was "in chains" [EZEK. xix. 9], and he seems to have worn "prison garments" to the last; but it is probable that Nebuchadnezzar relaxed his rigour after some years, and also permitted him to marry, since he had eight sons, including *Salathiel*, through whom the royal succession was handed on to Zerubbabel [1 CHRON. iii. 17, 18; MATT. i. 12]. On Nebuchadnezzar's death his son Evil-Merodach restored Jehoiachin to liberty and to royal honours; setting "his throne above the throne of the kings that were with him in Babylon" [2 KINGS xxv. 27-30]. This release occurred in the thirty-seventh year of his captivity [B.C. 561], and is probably referred to in the budding forth of the "horn of Israel" which Ezekiel predicted as to follow the desolation of Egypt [EZEK. xxix. 21]; but how long the afflicted king lived afterwards is not recorded.

## ZEDEKIAH—NINETEENTH KING OF JUDAH

[B.C. 598—588]

THE last reigning king of Judah was *Mattaniah*, the third son of Josiah and Hamutal, who was set up as his vassal by Nebuchadnezzar at twenty-one years of age, his name being changed to Zedekiah [2 KINGS xxiv. 17, 18; 2 CHRON. xxxvi. 10, 11]. He was a mere viceroy to Nebuchadnezzar, governing an impoverished and disorganized remnant of the ancient people of Israel, and sitting on the throne which did not rightly belong to him in the midst of a half-ruined city which the great conqueror had only not destroyed, because of the reverence which his dream [B.C. 603] had given him for the God of Israel, and of his friendship for some of the Jewish

<sup>1</sup> The prophet *Ezekiel* was one of those who accompanied Jehoiachin

into captivity. Thus he speaks of "our captivity" in EZEK. xl. 1.

captives whom he had raised to high positions [DAN. ii.]. During the whole of Zedekiah's reign Nebuchadnezzar was carrying on his thirteen years' siege of Tyre, which ended in its capture and destruction [B.C. 585] according to the prophecy of Jeremiah spoken three years before [JER. xxvi.-xxviii.]. While the king of Babylon was thus occupied, the kings of Tyre, Sidon, Moab, and Ammon sent ambassadors to negotiate an alliance with Zedekiah. The prophet Jeremiah energetically warned both king and people of the further evil that would come from resistance to the divinely ordained power of Nebuchadnezzar; and earnestly exhorted them to submit with patience to the yoke which was laid upon them [JER. xxvii. 1-22]. But his mournful warnings were constantly opposed by the sanguine utterances of false prophets, who even predicted the restoration of Jehoiachin and of the sacred vessels taken away from the Temple. **Hananiah**, the leader of these false prophets, died according to a prediction of Jeremiah; and thus for a time the spirit of rebellion was quelled [JER. xxviii. 1-17]. Meanwhile idolatry revived in Jerusalem and Judæa, as may be observed in Ezekiel's visions of the year B.C. 593 [EZEK. viii.-xix.]; and the utter desolation of the Holy City and Holy Land were predicted year after year by the mouth of that prophet from the far distant bank of Chebar [EZEK. iv.-viii.; xx.-xxiii.], as surely as by Jeremiah who was a witness of what was going on [JER. xxix.].

Zedekiah's determination to rebel against Nebuchadnezzar led him, about B.C. 592, to seek a revival of the Egyptian power over Judæa, and an alliance was made between **Pharaoh-Hophra**, or **Apries**, and himself, of which the terms were doubtless consistent with its previous conquest by Pharaoh-Necho [EZEK. xvii. 15]. Great preparations seem to have been made by means of "a mighty army," and by "casting up mounts and building forts," to defend Jerusalem; but Ezekiel predicted that all these would be useless—that the country would be desolated, and that Zedekiah himself would die a miserable, blinded captive in Babylon [EZEK. xvii. 16-21]. The conquest and desolation of Egypt itself by Nebuchadnezzar, were also then [EZEK. xxix.-xxxi.], and after the destruction of Jerusalem [EZEK. xxxii. xxxiii.], predicted by the same prophet.

This determined revolt against God and man, so that "there was no remedy" [2 CHRON. xxxvi. 16] brought on

Nebuchadnezzar's third siege of Jerusalem, which began on the tenth day of the tenth month (about the middle of December) in the ninth year of Zedekiah's reign [2 KINGS xxv. 1; EZEK. xxiv. 1] that is, in B.C. 590. In the beginning of the following year the prophet Jeremiah was sent to Zedekiah to predict the total destruction of the city and of his kingdom, and his own captivity [JER. xxxii. 27-44], which led to the prophet's imprisonment by the king [JER. xxxii. 1-3], where he still continued his prophecy, going on to shew by the prophetic act of buying a field in Anathoth that a restoration should follow [JER. xxxii. 6-25]. The siege lasted for more than a year, being temporarily interrupted by an attack of Pharaoh-Hophra on the Chaldæans [JER. xxxvii. 5-10], at which the hopes of the Jews revived. But the investing army soon returning, the defence of the city became hopeless; it was "broken up;" and after sixteen months' investment famine was added to the other horrors of a last assault [2 KINGS xxv. 3; JER. xxxix. 2; lii. 6]. Then the garrison, with Zedekiah at their head, endeavoured to break through the Chaldæan lines by night, and succeeded so far as to escape over the mount of Olives (as David had done) to the plains of Jericho, with the object of making for the fords of Jordan. There the cavalry of Nebuchadnezzar overtook them, but although a vigorous stand seems to have been made by the Jews, they were overpowered by the Chaldæans, and the king was taken prisoner [2 KINGS xxv. 4, 5; JER. lii. 7, 8].

Jerusalem was now entirely at the mercy of the Chaldæan army, and its inhabitants were treated with great cruelty. They "slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age;" while "them that had escaped from the sword were carried captive to Babylon, where they were servants to Nebuchadnezzar and his sons until the reign of the kingdom of Persia" [2 CHRON. xxxvi. 17, 20]. Zedekiah was brought to trial before Nebuchadnezzar at Riblah for having broken the solemn oath of allegiance [2 CHRON. xxxvi. 13] which he had taken to him; and having seen all his sons slain, his eyes were put out, and thus cruelly blinded, he was carried in fetters of brass to Babylon, where he died in prison [2 KINGS xxv. 6, 7; JER. lii. 9-11], according to the prophecies of

Jeremiah and Ezekiel [JER. xxxii. 4, 5; EZEK. xii. 12, 13].

The plunder and destruction of Jerusalem was now ordered to be completed by Nebuchadnezzar, who had twice before spared the city. In "the fifth month, on the seventh day of the month," in the third year after the beginning of the siege, which was, according to Jewish reckoning, the nineteenth year, but in reality the seventeenth year of Nebuchadnezzar [B.C. 588], and the nineteenth year of the captivity, "**Nebuzaradan**, captain of the guard," came to Jerusalem for this purpose. After sending to Babylon all that was of any value in the Temple, he destroyed it and the rest of the city by fire, and broke down its walls; and the defenders that were left he sent to Nebuchadnezzar at Riblah, where they were slain [2 KINGS xxv. 8-21; JER. lii. 15-30; 2 CHRON. xxxvi. 18, 19].

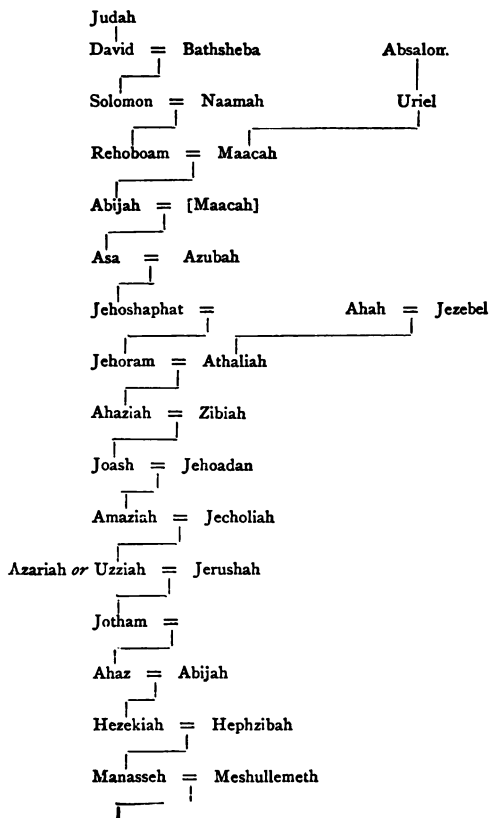
When the Chaldaean army retired from Judæa, Nebuchadnezzar appointed as governor over the few people that remained **Gedaliah** the son of Ahikam, and grandson of Shaphan the scribe, Josiah's secretary of state. The place of his residence was Mizpeh, a fortress about six miles north of Jerusalem, where a few fugitive Jews gathered round him, and where Jeremiah the prophet, who had been set free and treated kindly by Nebuzaradan, was permitted to join them [JER. xl. 1-12; 2 KINGS xxv. 22]. He and his Chaldaean guard were treacherously slain by ten conspirators headed by **Ishmael**, a descendant of David, who was doubtless endeavouring to set up the kingdom afresh by this means [2 KINGS xxv. 22-26; JER. xl. 13-16; xli. 1-10]. Some of the people under **Johanan** resisted Ishmael and defeated his forces; but through fear of reprisals at the hand of the Chaldeans they fled to Egypt, contrary to the counsel of Jeremiah whom they forced to accompany them, and who died there, an aged martyr. There they eventually perished when Egypt was desolated by Nebuchadnezzar [JER. xlii. xliii. xliv.].

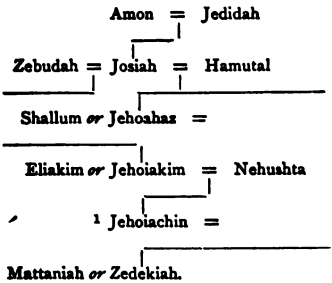
But so deserted was the Holy Land, that when Nebuzaradan came [B.C. 582] to revenge the death of Gedaliah, he only found 745 persons to carry away with him to Babylon [JER. lii. 30].

Thus the Holy City was laid desolate, the glorious Temple of Solomon destroyed, and the kingdom of David

brought to an end. A few poor vinedressers and husbandmen may still have been left in the country districts [2 KINGS xxv. 12 ; JER. lii. 16] ; but these were all that for some time represented the chosen people of God in the promised land of their inheritance.

*Succession and Genealogy of the Kings of Judah.*



*Genealogy of the Kings of Judah continued.**ie Chronology of the Hebrew Kings [507 years], with the Succession of the Contemporary Phophets.*

	B. C.	
	1095	
SAMUEL	1055	SAUL
GAD	1015	DAVID
NATHAN		SOLOMON
	975	
IDDO	958	REHOBOAM
SHEMAIAH	955	ABIJAH
	954	JEROBOAM
HANANI	953	NADAB
ASA	930	BAASHA
	929	ELAH
AZARIAH	929	ZIMRI
	918	OMRI
Jehu	914	AHAB
	897	AHAZIAH
ELIEZER	896	
	889	JEHORAM
	885	AHAZIAH
	884	

AHIJAH

MICAH

ELIJAH

ELISHA

Jehoiachin, called in Greek Jechonias, was the father of Salathiel, and of our Lord Jesus Christ, according to the genealogy of St. Matthew.

*Chronology of the Kings and Succession of the Contemporary  
Prophets continued.*

	B. C.	
(1) ZECCHARIAH	884	
[ATHALIAH, 884-877]	878	Jehu
Jehoash	856	Jehoahaz
	841	
JOEL	839	Jehoash
AMAZIAH	825	
(2) ZECCHARIAH	810	JEROBOAM II.
OBADIAH	784	[ANARCHY]
	773	ZACHARIAH
UZZIAH or AZARIAH	772	SHALLUM
	772	MENAHM
	761	PEKAHIAH
	759	
MICAH	758	PEKAH
ISALAH	742	[ANARCHY]
	730	
	726	HOSEA
	721	
HABAKKUK	698	
ZEPHANIAH	643	
	641	
JOSIAH	610	
JEROHAZ	609	
JEROIAKIM	599	
JEROIACHIN	598	
ZEDEKIAH	588	

ELISHA  
AMOS  
JONAH  
ODED  
NAHUM

## BOOK VIII

### THE LAST AGES OF THE JEWISH NATION

A.M. 3398—4000  
B.C. 606— 4



## CHAPTER I

### *The Babylonish Captivity*

DANIEL. EZEKIEL. HAGGAI. [TOBIT]

Date { A.M. 3398-3468  
B.C. 606- 536

THE time usually taken as the seventy years [JER. xxv. 1, 11, 12; xxix. 10] of the Babylonish Captivity *began* with the first capture of the Holy City by Nebuchadnezzar in the fourth year of Jehoiakim [B.C. 606], when large numbers of the Jews were transported to Babylon and the country around, and *ended* with the first year of Cyrus [B.C. 536], when he issued his decree for the restoration of the Temple [EZRA i. 1, 2]. For the first nineteen years of this time, two of the last three kings of Judah, Jehoiakim and Zedekiah, kept up some show of the ancient kingdom, though they were only tributaries to Nebuchadnezzar; but the power of the Jews as an independent nation was finally broken by the defeat of Josiah at Megiddo, and the removal of all their best men to Babylon four years afterwards. The reigns of the last three kings of Judah are therefore included within the seventy years of the Captivity.<sup>1</sup>

Thus, for seventy years the independent national life of the Jews was utterly extinguished, although twenty of those years were vainly spent (contrary to the prophetic warnings of Jeremiah and Ezekiel) in attempting to restore it. For the greater part of those seventy years, the southern part at least of the Holy Land lay desolate and

<sup>1</sup> Two other periods of seventy years may be observed. [1] From the burning of the Temple by Nebuzar-adan [B.C. 588] to the decree of Darius for its restoration [B.C. 519]:

and [2] from the last expedition of Nebuzar-adan and the captivity of the last of the people [B.C. 584] to the re-dedication of the Temple by Ezra [B.C. 515].

uninhabited (for it was never colonized as the northern half had been), Jerusalem was in ruins, and no sacrifices were offered nor psalms of praise sung where the glorious service of the Temple had been carried on for five centuries.<sup>1</sup>

These seventy years of desolation for Judæa and of captivity for the Jews are associated by the writer of the second Book of Chronicles with that neglect of the weekly and septennial sabbatical rest which had been so often protested against by the prophets [ISA. lviii. 13; EZEK. xx. 12, 13; xxii. 8, 26; NEH. xiii. 18]. This neglect had been predicted as one chief cause of the Jews' calamities by Moses [LEV. xxvi. 34, 35], and his words are taken up by the historian, "for as long as she lay desolate she kept sabbath to fulfil threescore and ten years" [2 CHRON. xxxvi. 21].<sup>2</sup> During that time there is no history for the Holy Land; and that of her people is the history of the captives in Assyria.

The records of their captivity are very scanty, yet a few important facts are known which may lead us (as in the case of the "wanderings" in the desert) to some general idea of their position.

1. The captive nation seems soon to have settled down in Chaldæa, under a conviction (at first difficult to arrive at, but made certain by the prophecies of Ezekiel and Jeremiah) that the sojourn there, though it would come to an end at last, would extend over many years.<sup>3</sup> Numbers of them were doubtless employed upon the great works which Nebuchadnezzar was carrying on in Babylon and its neighbourhood. The great city was at that time being built; and the "craftsmen and smiths" who are so particularly mentioned in the account of the earlier captives [2 KINGS xxiv. 13, 14] would be sure to be employed in connection with such a work. It has also been thought that Chebar, on whose banks Ezekiel saw his visions, was the great canal constructed by Nebuchadnezzar, and that

<sup>1</sup> The solitary exception was the mournful procession of eighty men who went to carry offerings and incense to the ruined Temple the year after its destruction [JER. xli. 5].

<sup>2</sup> The time seems to refer to the five centuries of the monarchy, the captivities in the times of the Judges perhaps being reckoned as the punishment due to preceding ages of

neglect. Thus, from Saul's accession to the beginning of the Captivity [B.C. 1095-606] was 490 years. If these 490 years are taken as natural years of 365¼ days each, they will be found to contain seventy sabbatical years, and 25567½ weekly sabbaths, those days amounting to exactly seventy natural years.

the prophet-priest was ministering to a body of his countrymen engaged on the excavations. Such labours as these would lead to hardships and sufferings of the kind indicated beforehand by the prophecy of Isaiah, in which the Chaldeans are said to have shewn no mercy to their captives [ISA. xlvii. 6], and to have made them to howl [ISA. lii. 5] with their severities.

But after a time, and apparently very early in the Captivity, the Jews acquired positions among their conquerors which are inconsistent with any long continuance of such severities. Thus Jeremiah's letter to them in the beginning of Zedekiah's reign indicates the possession by them of full liberty and civil rights: "Thus saith the Lord of hosts . . . Build ye houses, and dwell in them; and plant gardens and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace" [JER. xxix. 5-7]. Such indications of prosperous settlement are illustrated by the Book of Tobit; although the Israelites of whom the story is told belonged to the earlier captivity of the ten tribes. It is still more strongly illustrated by the positions to which Shadrach, Meshach, and Abednego, Daniel, Mordecai, Esther, Ezra, and Nehemiah rose; positions of the greatest honour and responsibility.

2. Their distinctive nationality was maintained by the Jews during the whole of the seventy years' absence from Judæa. [1.] During the whole of the time *they carefully preserved the registers of their genealogies*; the 42,000 who returned with Zerubbabel all being identified as belonging to particular families in the Book of Ezra, and a very few indeed being mentioned as having "sought their register among those that were reckoned by genealogy but they were not found" [EZRA ii. 1-62; NEH. vii. 7-64]. These genealogies are a continuation of the system regularly maintained among the Jews in previous times [1 CHRON. ix. 1], and even as they are still preserved shew continuous lines from Adam to the end of the Captivity [1 CHRON. i.-viii.], and two such lines at least [MATT. i. 1-16; LUKE iii. 23-38] thenceforward to the time of our

Lord. [2.] Besides the organization thus indicated by the maintenance of the national registers, the captive Jews are also said to have recognized one of their number as supreme ruler, under the title of the *Prince of the Captivity*. Whether such an officer would be appointed during the forty years that king Jehoiachin lived in Babylon may be doubted; but his son *Salathiel* is spoken of as "the captain of the people" [2 ESDRAS v. 16], and *Zerubbabel*, the son of *Salathiel* (whose Chaldaean name was *Sheshbazzar*) is called "the Prince of Judah" [EZRA i. 8], and as such was no doubt chosen to lead the captive nation back to Judæa [EZRA i. 11; ii. 1; v. 2, 16], and to be the governor of the country when they had arrived there [EZRA v. 14]. This Prince, or Head, of the Captivity, was called by a Chaldee title "The Rhesa," and it is alleged by the Jews that the head of David's descendants was recognized as such down to a much later date. [3.] The captive nation *maintained its religious customs* as far as they could be maintained under the circumstances. Hence Haman speaks of them as a people whose "laws are diverse from all people" [ESTH. iii. 8], while the steadfastness of *Shadrach*, *Meshach*, *Abednego*, and *Daniel*, in refusing to worship any but the Lord, is familiar to every reader of the Bible. They had no temple, no place for sacrifices, no Zion where to sing the Lord's song; but they had their high-priests—as *Jeshua*—and their other priests and Levites. Every Jew also would re-echo the sad strain, "If I forget thee, O Jerusalem, let my right hand forget her cunning;" and it would not be *Daniel* alone who would kneel down three times a day to pray and give thanks before his God, with his windows open towards the Holy City [DAN. vi. 10; comp. ISA. lxiv.]

3. But God's continued care for His people is conspicuous above all other facts in the scanty records of the Captivity. In the beginning of it "God brought *Daniel* into favour and tender love with the prince of the eunuchs," and enabled both *Daniel* and the other three captives to remain steadfast to their religion. He also gave "these four children knowledge and skill in all learning and wisdom," so that they were at a very early age placed in the highest positions of government [DAN. i. 9-21; ii. 49]. When in later years they were attacked by the jealous Chaldaeans for not worshipping *Nebuchadnezzar's* great image of world-empire, the Lord protected them by

a marvellous miracle in the fierce furnace into which they were cast, and the angel of His Presence walked with them in the midst of the flames [DAN. iii. 25], giving the Jews as clear a manifestation of the Divine Providence by which they were led and guarded, as ever they had received in previous ages of their national existence. Not less conspicuous was the preservation of Daniel in the lions' den many years afterwards [DAN. vi. 22].

The *succession of prophets* was also kept up among the Jews in Babylon. **Ezekiel**, who was carried captive with Jehoiachin in B.C. 598, prophesied during at least twenty years [B.C. 594-573], declaring most important events in the future history of his nation, the restoration of the people to Judæa, the rebuilding of the city and temple, the destruction of their enemies, and the coming of Messiah. But perhaps there is nothing which so strongly exhibits God's continued care and love for His people as the history of Daniel himself, whose life extended over the whole of its duration.

For **Daniel the prophet** occupies a very remarkable position in Jewish history, being not only a "seer" of future events, but a statesman of the highest rank, filling the position of viceroy to Nebuchadnezzar and his successors during the reign of two dynasties, and for little less than seventy years. His prophecies were delivered chiefly in the years B.C. 555-534, but he was appointed "ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon" as early as B.C. 603 (the middle of the reign of Jehoiakim); he "prospered in the reign of Darius," so that he was made [B.C. 538] the first of the three presidents who were set over the 120 princes of the empire, being in fact "prime minister"—like Joseph in Egypt,—and his prosperity continuing "in the reign of Cyrus the Persian;" he probably retained that great office until the close of his life, when he could scarcely be less than ninety years of age. Thus all the while the people of God were in captivity in a strange land the chief ruler of that land was one of themselves, and one whose faithfulness to the ancient Church of God was so great that even in his middle life he is joined with Noah and Job by the word of God Himself [EZEK. xiv. 14], as being one of the most righteous of His saints. It can scarcely be doubted that this strange political arrangement was part of the Divine Providence

by which the Jews were to be preserved for their restoration, and it is very significant that the exact time prophesied for that restoration having been ascertained by Daniel [DAN. ix. 2], it was he who interceded with God for its fulfilment, and to whom the angel Gabriel was sent with the annunciation that the time was come [DAN. ix. 24] that the people of God should be restored to their land, and that 483 years after the rebuilding of the earthly Jerusalem had begun the Messiah Himself should begin to build therein an Eternal City of God.<sup>1</sup> To Daniel also were revealed, as to one well versed in the affairs of empires, the general course of the world's political history between his own time and that of our Lord. Thus the great image seen by Nebuchadnezzar in his dream [DAN. ii. 31-35] was Divinely interpreted to Daniel as signifying the great world-empire of those ages. The "head of fine gold" was the Babylonian empire itself; the "breast and arms of silver" were the Medo-Persian empire into which it should descend; the "belly and thighs of brass" were the Grecian empire to be founded by Alexander the Great; the "legs of iron, and feet part of iron and part of clay" were the Roman empire and its outlying possessions; the "Stone cut out of the mountain without hands" was the kingdom of God built upon the Rock of the Messiah's Divine Nature, by which the world-power should be broken in pieces [DAN. ii. 36-45] by "the kingdoms of this world" becoming "the kingdoms of the Lord and of His Christ." Mysteries of a still more distant future grafted on to the same interval of universal empire were entrusted to Daniel, but their entire revelation was sealed up until the time of their fulfilment should draw near [DAN. vii.-xii.]

Thus the Lord kept up a witness of His continued presence with Israel—[1] By His visible protection of the three young princes in the furnace; [2] By His providential ordering of the political circumstances of the Babylonish Empire for the advantage of His people; and [3] By prophetic revelations exceeding in Divine significance any that had ever before been made to the

<sup>1</sup>This prophecy is that seven weeks and threescore and two weeks of years will elapse between "the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince" [DAN. ix.

25]. These 483 years begin with the arrival of Ezra at Jerusalem, B.C. 457 [EZRA vii. 8], and end with our Lord's ministry, which began A.D. 27, when He "began to be about thirty years of age."

world. So did He fulfil His ancient words spoken by Moses : "And yet for all that, when they be in the land of their enemies, I will not cast them away. . . . But I will for their sakes remember the covenant of their ancestors" [LEV. xxvi. 44]. That signs of such supernatural protection were evident to the heathen themselves is shown by the words of Haman's wife and his wise men : "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him" [ESTH. vi. 13].

**Nebuchadnezzar** ruled the great Empire of Babylon for the first forty-five years of the Captivity [B.C. 605-562], and for nearly half of that time the Jewish kingdom was allowed still to exist as a province of Babylon, ruled by the Jewish vice-kings Jehoiakim and Zedekiah ; the last remnant of the Jews not being taken to Babylon until twenty-three years from the beginning of the Captivity in the year B.C. 584. From this time there is a complete blank in the Biblical history of both the Jews and the Chaldæans ; and little more is known of the latter from any other source than that about B.C. 572 Nebuchadnezzar devastated Egypt, according to prophecies spoken by Ezekiel fifteen and seventeen years before [EZEK. xxix.-xxxiii.], putting Pharaoh-Hophra to death, and setting up **Amasis** as vice-king over the desolated country. It seems to have been the year after this Egyptian expedition when his conquests were completed, and when the vast but never completed city of Babylon was growing up in its magnificence, that the vision of Nebuchadnezzar, as interpreted by Daniel [DAN. iv. 4-27], was fulfilled, and that he was prostrated for seven years under a fearful and rare disease called Lycanthropy, in which the afflicted person imagines himself to be a beast, and adopts the habits of the ox, wolf, or other animals to which his madness likens him<sup>1</sup> [DAN. iv. 28-37]. "For four years," says Nebuchadnezzar, in an inscription which gives an account of this affliction, "the seat of my kingdom did not rejoice my heart : in all my dominions I did not build a high place of power : the precious treasures of my

<sup>1</sup> For a full account of this disease, and of the evidence respecting Nebuchadnezzar's affliction by it, see

Pusey's *Lectures on Daniel*, pp. 428-439.

kingdom I did not lay up,"<sup>1</sup> &c., &c., words that well agree with the account which his words also give of it in the Book of Daniel. Shortly after the recovery of his reason, perhaps about two years, the great Babylonian Emperor died [B.C. 561], and was succeeded by his son Evil-Merodach. The captive Jehoiachin was immediately released from his prison by Evil-Merodach, and royal honour given to him as the most important of all the captive sovereigns who resided at Babylon [2 KINGS xxv. 27-30]. Evil-Merodach was put to death—and perhaps Jehoiachin with him [comp. JER. lii. 31, and xxii. 24]—by conspirators after a two years' reign [B.C. 560], his throne being usurped by Neriglissar first, and afterwards by Neriglissar's son Laborosoarchod. But in B.C. 555 Nabonedus, (or Labynetus, perhaps the son of Evil-Merodach), displaced the latter, and reigned until the conquest of Babylon [B.C. 539] placed the Empire in the hands of Darius the Mede<sup>2</sup> [*i.e.* Astyages], and almost immediately afterwards [B.C. 536] in that of Cyrus the Persian.

The capture of Babylon (of which Belshazzar, the son of Nabonedus, was viceroy), and the transfer of the Empire to the Medes and Persians, does not seem to have affected the position of the Jews, for Daniel occupied the same high position under Darius as he had occupied under Belshazzar and Nebuchadnezzar [DAN. ii. 49; vi. 1, 2]. But those who had followed the words of the prophets were now beginning to look forward to some act of God by which the captivity would be brought to a close. So Daniel records of himself that, in the first year of Darius [B.C. 538], he "understood by books the number of the years whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem." Then on behalf of himself and his people he confessed the national sins which had brought so many years' humiliation and sorrow upon them, and presented his supplication before the Lord his God for the holy mountain of his God [DAN. ix. 1-20]. And while he was doing so, the angel Gabriel, who had visited him before, came to announce to him that at the end of seventy prophetic "weeks" [*i.e.* years] the punish-

<sup>1</sup> Rawlinson's *Bampton Lectures*, p. 166.

<sup>2</sup> He was the son of Cyaxares or

Ahasuerus [DAN. ix. 1], and uncle of Cyrus.

ment of the people's transgression would be completed, and the nation restored to its own land until the coming of the Messiah.

Thus although Daniel was not to see his native land again, he was permitted to see the dawn of Israel's restoration; and from the position which he occupied as prime minister of Cyrus, there can be little doubt that he was the chief instrument by which the great king was stirred up to accomplish it. For himself the word was, "Go thou thy way till the end be;" but with the blessed waiting of Paradise revealed, "for thou shalt rest, and stand in thy lot at the end of the days."

*Chronology of the Captivity.*

	B. C.	
Jeremiah	Captivity begins	606 NABOPOLASSAR'S 19th year
	Jehoiakim's rebellion	604 NEBUCHADNEZZAR'S 1st year
	Jehoiakim's death	603 Daniel and 3 friends made satraps
	Jehoiachin's captivity	599 [Cyrus born]
		598
		597 Tyre besieged
	Ezekiel's 1st prophecy	594
	Jerusalem besieged	590
	Jerusalem destroyed	589 [Pharaoh-Hophra's 1st year]
		588
Daniel		585 Old Tyre taken
	Last remnant of Jews taken to Babylon	584
	Ezekiel's last prophecy	573
		572 Nebuchadnezzar devastates Egypt
		570 Nebuchadnezzar's madness begins
	Jehoiachin's release	561 EVIL-MERODACH'S 1st year
		559 NERIGLISSAR'S 1st year
		556 LABOROSOARCHOD'S 8 month's reign
		555 NABONEDUS' 1st year
		541 { BELSHAZZAR, viceroy to his father Nabonedus Babylon besieged
Jews return to Judæa under Zerubbabel		539 Babylon taken
		538 DARIUS' [Astyages] 1st year
		536 CYRUS' 1st year



## THE BOOKS OF EZRA, NEHEMIAH, AND ESTHER.

THESE are the latest of the historical books of the Old Testament, bringing down its history to the close of the Captivity.

EZRA and NEHEMIAH wrote the books which go by their names ; but in the Greek Septuagint Version they are called the First and Second Books of Esdras (which is the Greek form of the name of Ezra) ; and in both the Greek and Latin they are supplemented by the Third and Fourth of Esdras which are contained in our Apocrypha. Of these latter the first is an historical book in which portions of Ezra and Nehemiah are incorporated with other histories or legends ; the second is a book of visions (once called the Apocalypse of Ezra) which some consider to have been written in the century before our Lord.

ESTHER was probably written by either Ezra or Mordecai. To it also there is a supplement in Greek and Latin Bibles, which is called in our Apocrypha "the rest of the Book of Esther ;" but these chapters are of later date than the original book by two or three centuries.

## CHAPTER II

### **From the End of the Captivity to the Close of the Old Testament**

EZRA. NEHEMIAH. ESTHER. HAGGAI.  
ZECHARIAH. MALACHI.

Date { A.M. 3468-3670  
B.C. 536- 420

**M**ORE than a century before the Captivity began, and nearly two centuries before it ended, both were made the subject of distinct prophecies. The vineyard of the Well-Beloved in a very fruitful hill was to be "laid waste;" and God's people are spoken of prophetically as already "gone into captivity;" a nation of conquerors having come down against them like overwhelming waters [ISA. v. 1, 6, 13, 26-30]. The cities were to be wasted without inhabitant, and the houses without man, and the land to be utterly desolate; the Lord having removed men far away, so that there was a great forsaking in the midst of the land. "But yet it shall be a tenth, and it shall return" [ISA. vi. 11-13]. A little later, word was sent to Ahaz that the Lord would bring upon his people and his father's house days such as had not been since the day that Ephraim departed from Judah, the prophecy now pointing out whence the invader would come, "even the king of Assyria," by whom the Lord would shave Judæa as with a hired razor [ISA. vii. 17-20]. He should "bring up upon them the waters of the river, strong and many, even the king of Assyria and all his glory; and he shall come up over all his channels, and go over all his banks, and pass through Judah" [ISA. viii. 7, 8]. "O Assyria, the rod of Mine anger, and the staff in their hand is Mine indignation." But no sooner had the full terribleness of the punishment been revealed, than the words of prophecy looked onward to mercy, "The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with

righteousness" [ISA. x. 22]. The prophecy passes on into a prophecy of the return of all the human race from the captivity of its great enemy under the leadership of Christ [ISA. xi.]; yet, all through, the definite idea of Assyria is kept in view [ISA. xi. 16], and the destruction of Babylon definitely predicted [ISA. xiii. xiv.].

About half a century later, but still 178 years before the end of the Captivity [B.C. 712], Isaiah was inspired to speak to Jerusalem as to a city that had been utterly ruined and desolated, "Thou shalt be inhabited: and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof;" and although 113 years were yet to pass before the year arrived in which Cyrus would be born [B.C. 599], he was spoken of by name, "That saith of Cyrus, He is My shepherd, and shall perform all My pleasure; even saying to Jerusalem, Thou shalt be built; and to the Temple, Thy foundation shall be laid. . . . Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him"<sup>1</sup> [ISA. xlv. 28; xlv. 1].

This latter prophecy is said by Josephus to have been read by Cyrus;<sup>2</sup> and as he was in such intimate relations with the prophet Daniel, who was his prime minister, nothing is more likely than that it should be brought to the king's knowledge when Daniel knew that the seventy years' appointed for the captivity had nearly come to an end.

By such means "the Lord stirred up the spirit of Cyrus" to bring about the fulfilment of these and many similar prophecies respecting the restoration of Israel. Almost as soon, therefore, as he had become an independent sovereign by the death of Darius, in his "first year" [B.C. 536], Cyrus made a proclamation throughout all his kingdom, and put it in writing, declaring the Lord God of heaven had given him all the kingdoms of the earth, and had charged him to build Him an house at Jerusalem which is in Judah. Let, therefore, any Jews who desired to do so, return to Jerusalem, and set about this good work, and let all assist them with silver, gold, goods,

<sup>1</sup> It is to be observed that the prophecy in this case merges into one of the Messiah, and that the Lord's "anointed," "Cyrus," is immedi-

ately suggestive of the Lord's "Christ the Lord;" in Greek. *Kûpos* nearly answering to *Kûpos*.

<sup>2</sup> JOSEPH. *Antiq.* XI. i. 2.

cattle, and other free-will offerings [2 CHRON. xxxvi. 22, 23; EZRA. i. 1, 4; vi. 3-5].

Upon this proclamation being made a number of the chief of the fathers of Judah and Benjamin, the priests and the Levites, gathered under Zerubbabel, the grandson of Jehoiachin (who is called "the Prince of Judah," as representing the royal line of that kingdom, and whose name at the Chaldean court was Sheshbazzar), and so many of the people responded, that a great emigration of Jews took place to the number of 42,360, besides 7337 servants<sup>1</sup> [EZRA ii. 1, 64, 65]. Cyrus also restored to Zerubbabel 5400 vessels of gold and silver belonging to the Temple at Jerusalem, which Nebuchadnezzar had placed in the temple of Bel at Babylon [2 CHRON. xxxvi. 7; EZRA i. 7-11], and so well provided were the returning captives that their beasts of burden numbered more than 8000 [EZRA ii. 66, 67].

Shortly after the arrival of this great caravan at Jerusalem, "when the seventh month was come," the people (who had scattered themselves at first "in the cities") "gathered themselves together as one man" to celebrate the rebuilding of the altar and the restoration of the daily sacrifice. They then celebrated the Feast of Tabernacles, "and afterward offered the continual burnt-offering, both of the new moons and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a free-will offering unto the Lord" [EZRA iii. 1-6].

The next care of Zerubbabel and of Jeshua the high-priest, was to prepare for rebuilding the Temple. Within a year after their return these preparations were so forward that the foundation was laid with solemn services of praise, the ancient refrain being once more heard on Mount Moriah—"Give thanks unto the Lord, for He is gracious; for His mercy endureth for ever towards Israel" [EZRA iii. 8-11; PS. cxxxvi. 1; 1 CHRON. xvi. 34]. But the shouts of joy were mingled with "the noise of weeping," for many "ancient men" wept to think of the glories that they had seen, and which they had no hope of ever seeing restored [EZRA iii. 12, 13].

When the Jews returned to Judæa they found it still

<sup>1</sup> As if in exact fulfilment of Isaiah's words, "Go ye forth of Babylon, . . . with a voice of singing declare ye . . . the Lord hath redeemed His servant Jacob" [Isa.

xlvi. 20]. It is added that "there were among them two hundred singing men and singing women" [EZRA ii. 65. See also 1 ESDRAS v. 2, 3].

unoccupied, no forced immigration having been made for the purpose of replacing its ancient inhabitants, as in the case of the part of Palestine inhabited by the ten tribes. "For as long as the land lay desolate she kept sabbath, to fulfil threescore and ten years" [2 CHRON. xxxvi. 21]. But they also came into contact with a new nation, known to later ages as **Samaritans**, which had grown up during the last decline of the Jewish monarchy and the seventy years' Captivity.

During the reigns of Hezekiah and Manasseh these northern districts of the Holy Land were occupied only by those few Israelites who had escaped to Judæa before Shalmanezar had accomplished the desolation of their country, and sent the bulk of the ten tribes captive to Media [B.C. 721]. On the retirement of Shalmanezar these fugitives returned to the southern parts of their land adjoining Judah, and formed "the remnant of Israel" who dwelt in Manasseh and Ephraim [2 CHRON. xxxiv. 9]. Shortly after the return of king Manasseh from his captivity in Nineveh [about B.C. 678] **Esar-haddon**, the son of Shalmanezar, colonized the desolate land of the ten tribes with immigrants from Babylon, Cuthah, Ava, Hamath, and Sepharvaim<sup>1</sup> [2 KINGS xvii. 24; EZRA iv. 2, 9, 10]—countries and cities which the Assyrians had conquered,—according to the well-known custom of the great Eastern empires. These immigrants and the small "remnant of Israel" intermarried [compare EZRA ix. x.], and by the time that the Babylonish Captivity had ended they had become a mixed people, bearing traces both of their heathen and their Israelite origin. Thus "every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made," and at the same time some rays of true religion shone on the land through the teaching of a priest of Israel, sent from Nineveh by Esar-haddon to "teach them the manner of the God of the land," who had visited the immigrants with a plague of lions. So this mixed people "feared the Lord, and served their own gods . . . unto this day they do after the former manners . . . so these nations feared the Lord, and served their graven images, both their children and their children's children : as did their fathers, so do they unto this day" [2 KINGS xvii.

<sup>1</sup> The "great and noble **Asnapper**" of Ezra may have been a

general of Esar-haddon, or the name may be a title of the king himself.

24-41]. In later days there was a larger infusion of Judaism through the influence of the revived worship of God in Judæa, the knowledge of the Pentateuch, the influx of refugee Jews, and the increase of a Jewish population north of the Samaritans in Galilee.

A rival Temple to that at Jerusalem was built on Mount Gerizim by Sanballat in B.C. 408, a rival priesthood established by *Manasseh*, a priest expelled from Judah by Nehemiah for an unlawful marriage [NEH. xiii. 28], and many of the customs of the Mosaic law prevailed from that time among the Samaritans. The temple was destroyed by John Hyrcanus three centuries afterwards [B.C. 109], but to this day a remnant of the Samaritans offer sacrifices on the nights of the three great Jewish festivals every year amidst the ruins of the ancient Samaria.<sup>1</sup>

Disagreements between this new nation and the returned Jews began to arise immediately after the re-foundation of the Temple, and seriously hindered its progress for fifteen years. As soon as the Samaritans heard of what was going on at Jerusalem they sent to Zerubbabel and his council, desiring that they might be permitted to take part in building the Temple, alleging as their reason, "for we seek your God, as ye do; and we do sacrifice unto Him since the days of Esar-haddon, king of Assur, which brought us up hither" [EZRA iv. 1, 2]. This request was refused by Zerubbabel, Jeshua, and the Sanhedrim, with the words, "Ye have nothing to do with us to build an house unto our God," words similar to those afterwards used by Nehemiah, "Ye have no portion, nor right, nor memorial, in Jerusalem" [NEH. ii. 20], and which indicate the spirit that existed towards the Samaritans on the part of the Jews ever after, "for the Jews have no dealings with the Samaritans" [JOHN iv. 9]. The refusal led to opposition: "The people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia" [EZRA iv. 4, 5]. In the time of Cambyzes (called *Ahasuerus* by Ezra) the Samaritan rulers represented to him that the returned Jews were rebuilding "the rebellious and the bad city" with a view to rebellion, and

<sup>1</sup> William's *Holy City*, i. 67, note 5.

requested that search might be made in the records of the Empire to show how "this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time ; for which cause was this city destroyed." And they added that if Jerusalem was re-established the Empire would lose all its possessions west of the Euphrates [EZRA iv. 7-16]. The reply to this came during the eight months' reign [B.C. 522] of the usurper known as the Pseudo-Smerdis, and states that a search among the records of Babylon having confirmed the statements of the Samaritan rulers they were to stop the works going on at Jerusalem. This was at once done, notwithstanding some resistance on the part of the Jews, and for about two years the temple and the walls of the city rose no higher out of their ruins [EZRA iv. 23, 24].

*The prophet Haggai* [B.C. 520] was then sent by God with words of encouragement and rebuke, bidding Zerubbabel and Jeshua to resume the work. "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? . . . Go up to the mountain, and bring wood, and build the house ; and I will take pleasure in it, and I will be glorified, saith the Lord." And when, thus commanded, the people "came and did work in the house of the Lord of hosts, their God," Haggai brought "the Lord's message unto the people, saying, I am with you, saith the Lord" [HAG. i. 1-15]. He was also, a few weeks later, bidden to declare that although those who saw the temple in its first glory might weep at the comparison of what was now being done [EZRA iii. 12], yet "the glory of this latter house shall be greater than of the former, saith the Lord of hosts ; and in this place will I give peace, saith the Lord of hosts" [HAG. ii. 1-9]. Later on in the year the prophet was directed to point to the coming harvest as a sign of the Lord's renewed blessing on Israel [HAG. ii. 10-19], and afterwards to close his prophecy with a prediction of the overthrow of Babylon [HAG. ii. 20-23].

*Zechariah the prophet* [B.C. 520-487] took up the words of Haggai in the later part of the same year, declaring, "Thus saith the Lord of hosts, My cities through prosperity shall yet be spread abroad ; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem. . . . Sing and rejoice, O daughter of Zion : for, lo, I come,

and I will dwell in the midst of thee, saith the Lord" [ZECH. i. 17 ; ii. 10]. This prophet also saw a vision of "Joshua the high-priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." But the Lord rebuked Satan, and Joshua had the splendid robes of the high-priesthood put upon him in the place of the "filthy garments" in which he had been clad [ZECH. iii. 1-10]. To Zerubbabel he was bidden to say, "The hands of Zerubbabel have laid the foundations of the house ; his hands shall also finish it" [ZECH. iv. 9]. Thus were the prophets sent to strengthen the hands of the reviving nation, and to convince them that the God of their fathers was still manifesting His love towards His people Israel.

Under such encouragement Zerubbabel and Jeshua disregarded the decree of the usurper Ahasuerus, and began to build again in the second year of Darius Hystaspes [B.C. 520], notwithstanding the opposition of *Tatnai*, the satrap of the province of Syria and Palestine, and of *Shethar-boznai*, the commander of the army. This opposition was, however, very different from that of the Samaritans, and when Zerubbabel declared that he was acting under a decree of Cyrus, the satrap at once referred the matter to Babylon to see whether such a decree had really been granted [EZRA v. 1-17]. Search being made the decree of Cyrus was found in "the house of the rolls" at Ecbatana, and was incorporated in a new decree by Darius, which gave full power to the governor of the Jews "to build this house of God in his place," and directed the satrap of the province to assist the work out of the public tribute with everything that was needed for building, or for the purposes of the sacrifices [EZRA v. 1-12]. This remarkable decree was issued by Darius Hystaspes in the year before Christ 519, just seventy years after the burning of the temple by Nebuzar-adan in the reign of Nebuchadnezzar. It was carried out without any hesitation by *Tatnai* and *Shethar-boznai*, and with such efficient aid the second temple was completed on the third day of the last month, *Adar*, in the sixth year of Darius [B.C. 516], the same year in which Babylon, having risen in rebellion against him, had been still further reduced in importance and strength, according to Jeremiah's prophecy [JER. xxv. 12, 13], by a second siege and capture, and by the partial destruction of its enormous walls.

*The re-dedication of the Temple* took place with a festival which began in the end of the year B.C. 516, and ended with the Passover on the twenty-first day of the first month, Nisan, of B.C. 515. Great burnt-sacrifices were offered—"an hundred bullocks, two hundred rams, four hundred lambs"—and a sin-offering was offered for the whole of the twelve tribes (not for Judah and Benjamin only) of "twelve he-goats, according to the number of the tribes of Israel" [EZRA vi. 16-22]. This re-dedication of the Temple was seventy years from the year B.C. 584, when the last remnant of the Jews were carried away to Babylon by Nebuzar-adan.

For more than half a century after the re-dedication of the Temple, Holy Scripture is silent respecting the Jews; this interval, taking in the reigns of Darius Hystaspes and of Xerxes—stirring times in which the Western world was fast pushing forward its claims to supplant the Eastern in the march of civilization and power. In the latter part of the reign of Xerxes, or the early part of the reign of Artaxerxes Longimanus, who came to the throne of the Persian Empire in B.C. 465, the veil is lifted once more to tell us of the plot of Haman for the destruction of the Jews who remained in Media, and of the good providence of God in thwarting his wicked design by the influence of Mordecai and his niece Esther, the queen either of Xerxes or of Artaxerxes. The danger from which the Jews so nearly escaped probably suggested to many of them to seek permission to follow the example of the previous generation and return to Judæa, such permission being more likely to have been granted by the influence of "the queen sitting by the king" [NEH. ii. 6], than by any other means.

This second restoration of captive Jews to Judæa took place under the leadership of Ezra, in the seventh year of Artaxerxes [B.C. 457].<sup>1</sup> Ezra and his companions beginning their journey from Babylon on the first day of the first month (about the end of March), and reaching Jerusalem four months afterwards, on the first day of the fifth month [EZRA vii. 8, 9]. Artaxerxes had decreed that "all they of the people of Israel, and of his priests and Levites," which were in his realm, should have full liberty

<sup>1</sup> From this date is computed the sixty-nine weeks, or 483 years, which were to elapse before the beginning

of the Messiah's ministry, which was in A.D. 27 [DAN. ix. 25].

to go with Ezra, and had made large offerings of silver and gold for the use of the Temple, which were added to those of the Jews themselves. He also gave him authority to draw further upon the treasurers of the provinces of Syria and Palestine to the extent of one hundred talents of silver, one hundred measures of wheat, one hundred baths of wine, one hundred baths of oil, and salt without limit. In addition to these great offerings he exempted from taxation all who were employed in the ministrations of the temple, and made Ezra governor of all the Jews who lived west of the Euphrates [EZRA vii. 11-26]. The number of Jews who accompanied Ezra is reckoned by him as 1754, a small number, probably, compared with that of those who still remained in the land of their exile [EZRA viii. 1-20], but this does not include the women, and is perhaps only the number of adult men.

The only act of Ezra's government mentioned at this time is the separation of the Jews from the Gentile wives whom they had married [EZRA ix.-x.], and it is probable that he returned to the court of Artaxerxes as soon as this and corresponding reforms had been effected at the end of the year,<sup>1</sup> having by that time completed his commission "to enquire concerning Judah and Jerusalem," and to "set magistrates and judges" over the Jews [EZRA vii. 14-25].

During the twelve years [B.C. 457-445] that followed great troubles came upon the Jews, the wall of Jerusalem being broken down, and the gates burned with fire in some of the attacks made upon it by their enemies, probably by Sanballat, the governor of Samaria [NEH. i. 3]. Intelligence of this coming to Nehemiah, the cup-bearer of Artaxerxes, he interceded with God for his people, and then brought their troubles before the king, "the queen also" (perhaps Esther) "sitting by him," petitioning that he might be sent to Jerusalem with a commission to rebuild the city walls, the palace of the governor, and the house in which he wished to live during his sojourn there [NEH. ii. 1-8]. Notwithstanding the authority thus given to him by Artaxerxes, Nehemiah met with great opposition from "Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites," who even "conspired together to come and fight against

<sup>1</sup> Themistocles was at the Persian court at this time, from B.C. 465 to B.C. 449.

Jerusalem," and hinder its fortification. "Nevertheless," says Nehemiah, "we made our prayer unto our God, and set a watch against them day and night," and "every one with one of his hands wrought in the work, and with the other hand held a weapon," while of himself and his chosen guard he adds, "none of us put off our clothes, saving that every one put them off for washing" [NEH. iv. 1-23]. This energy of Nehemiah so communicated itself to the people that in fifty-two days, on the 25th day of Elul, the beginning of October, the ruined walls had been effectively repaired, and not long afterwards the gates were hung in their places, so that the city would be properly protected against any assault from without [NEH. vi. 15; vii. 1-3]. But the city was large and its inhabitants few, and it was long before the houses were built [NEH. vii. 4]. To repeople the city more thoroughly, it was determined that they should "cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine to dwell in other cities. And the people blessed all the men that willingly offered themselves to dwell at Jerusalem" [NEH. xi. 1, 2].

Ezra was again at Jerusalem at this time, and he caused all the people to be assembled together in "the street that is before the water-gate," while he read to them from an elevated "bema," or platform pulpit, on which he and other chief men stood, the "book of the Law," day by day for seven days while they were celebrating the Feast of Tabernacles [NEH. viii. 1-18], which they seem suddenly to have begun on hearing the account of it read to them. At the end of the festival (instead of before it, as would usually have been the custom) they kept the great Fast of the Day of Atonement; and when it was over solemnly renewed the Covenant between the nation and God, "and entered into a curse and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and His judgments, and His statutes" [NEH. ix. 1, 38; x. 29].

Nehemiah remained at Jerusalem for twelve years, returning to the court of Artaxerxes in the thirty-second year of his reign [B.C. 433], and "after certain days" he obtained leave of the king to go again to Jerusalem [NEH. v. 14; xiii. 6, 7]. But little is said of this second visit, and nothing further whatever is recorded respecting

Ezra, who is supposed to have died on his way back to Babylon : both he and Nehemiah thus passing suddenly out of the Scriptural history.

*The prophet Malachi* is believed to have prophesied at some time between B.C. 425 and B.C. 400, and tradition has identified him (without sufficient evidence) with Ezra. His prophecy seems to have been intended to complete the Old Testament, for its distinct predictions of the Messiah and His dispensation [MAL. iii. iv.] and his last words, which are a prophecy of John the Baptist's preaching [MAL. iv. 5, 6 ; LUKE i. 17], make it a link between the Old and the New Dispensation, such as can hardly have been accidental.

## CHAPTER III

### **The History of the Jews between the Old and New Testament**

1 & 2 MACCABEES. JOSEPHUS.

Date { A.M. 3670-4000  
B.C. 334- 4

THE vast empire established by Nebuchadnezzar gathered into itself the whole Semitic race ; and while it extinguished many sovereignties by conquest, it also extinguished many nationalities by the system of captivities. Such seems to have been the object for which it was permitted by God's Providence, its existence being a preparation for the use of European civilization under the Greeks and Romans, and coming to an end when the Aryan race had begun to lay the foundations of the later world.<sup>1</sup> But the Jews were an altogether exceptional race. They survived all the other nationalities of the Eastern world ; and the prophecy of Jeremiah was literally fulfilled, " Fear thou not, O Jacob, My servant, saith the Lord : for I am with thee : for I will make a full end of all the nations whither

<sup>1</sup> Cyrus being a Persian (although related on his mother's side to the Medes) represents the transition

epoch in which power was passing from the Semitic to the Aryan race.

I have driven thee, but I will not make a full end of thee, but correct thee in measure: yet will I not leave thee wholly unpunished" [JER. xlv. 28]. Hence, although the national existence of most of the people who had been neighbours to the Jews in the times of their ancient history was obliterated by the empire formed under Nebuchadnezzar; and although the conquests of Alexander the Great, which extinguished the empire, still more confused the nationalities of the Eastern world, yet the Hebrew race still retained its hold upon the Holy Land; and though punished, was not brought to a full end.

Singularly little is known, however, of the history of the Jews for the two centuries and a half after the close of the Old Testament, during which they remained under the rule of the Persian kings [B.C. 535-334]. The Ptolemies [B.C. 323-205], and the first and second Antiochus [B.C. 205-168], and the few incidents of these times are known to us only on the authority of Josephus.

### THE JEWS STILL UNDER THE PERSIAN EMPIRE

[B.C. 420—334]

FOR nearly a century after Nehemiah and Ezra the Holy Land continued to be a part of the great Empire founded by Nebuchadnezzar, but ruled for 200 years by Persian sovereigns. During that century the Jews seem to have lived quietly, developing their own resources, but taking no part in the wars or politics of the Empire, and making no attempts to regain their independence. Their government seems to have been rarely interfered with by the satraps of the province of which Palestine formed a part, and the local head of the nation was the high-priest. But twice only do any incidents of Jewish history crop out during this century.

[B.C. 366.] The first of these incidents is the rivalry between Jeshua and Jonathan [NEH. xii. 11-22], sons of Joiada, and grandsons of Eliashib, for the high priesthood. Of its details Josephus gives no account, but its result was the murder of Jeshua by Jonathan, apparently in defending himself from an attempt of the latter to deprive him of his office as high-priest. Upon this the

Persian satrap Bagoses, a friend and supporter of the murdered man, came to Jerusalem, forced his way into the Temple, and imposed upon the Jews a new tribute of fifty shekels for every lamb that was sacrificed—probably intended as a fine of one hundred shekels a day.<sup>1</sup>

[B.C. 332.] Josephus also gives an account of a visit of Alexander the Great to Jerusalem, which took place after his defeat of Darius at Issus, and his capture of Damascus, New Tyre, and Gaza. According to the Jewish historian, Alexander marched on the Holy City with the intention of punishing Jaddua the high-priest (son of Jonathan) for his refusal to recognize Alexander as his sovereign, while Darius, to whom he had taken an oath of allegiance, was living. But on his approach to Jerusalem the conqueror was met by a long procession of the priests and people, with Jaddua at their head in his blue and scarlet robes, and wearing his mitre on which was engraved the Holy Name. Alexander recognized in the high-priest's dress that of a person whom he had seen in a dream which he had before leaving Macedonia for the conquest of Asia, and who had promised him success. Falling down at his feet, therefore, he acknowledged him to be the servant and messenger of the Supreme God, and entering the Holy City offered sacrifice in the Temple under his direction.

Jaddua then showed Alexander the book of Daniel, with its prophecies respecting himself and his subjugation of the Persian Empire [DAN. vii. 6 ; viii. 3-8, 20, 21 ; xi. 3], thus bringing him to a still further recognition of the God of Israel, by agreeing that the Jews should be left free, in all parts of his Empire, to observe their own laws. After a short stay at Jerusalem, Alexander then marched southward on his way to Egypt.<sup>2</sup>

## THE JEWS UNDER THE GREEK KINGS OF EGYPT

[B.C. 323—205]

THE Empire handed down almost entire from Nebuchadnezzar to Alexander the Great was broken up after the

<sup>1</sup> JOSEPH. *Antiq.* XI. vii. § 1.

<sup>2</sup> *Ibid.* XI. viii. §§ 3, 5.

death of the latter [B.C. 323] into several kingdoms, of which one was the kingdom of Syria, stretching from the Euphrates to the Mediterranean, and including the Holy Land. In the division of Alexander's dominions among his four successors, the *Diadochi*, this extensive province was assigned to Laomedon [DAN. viii. 8-22], when "they all put crowns upon themselves" [1 MACC. i. 9], but was wrested out of his hands [B.C. 320] by Ptolemy Soter, the first Greek sovereign of Egypt. By the stratagem of entering Jerusalem on a Sabbath for the pretended purpose of offering sacrifice as Alexander had done, Ptolemy gained quiet possession of the Holy City, and eventually of Palestine. He then took many of the Jews and Samaritans to Egypt, where by this forced, and by subsequent voluntary, immigration, many Jewish colonies were formed throughout the country, the largest of all being that of *Alexandria*, where a Hebrew population had already been partially established by Alexander.<sup>1</sup> For about twenty years afterwards the possession of the Holy Land was disputed by Antigonius, who had established his authority over a large part of Asia Minor, but his wars with Ptolemy do not seem to have penetrated to Jerusalem; and it was finally settled as a dependency of Egypt by the victory of Ptolemy, and the other three successors of Alexander, over Antigonius at Ipsus [B.C. 301].

It was during the reign of Ptolemy Soter [B.C. 323-285] that the high-priest Simon *the Just* flourished, whose government is so highly lauded by Jesus the son of Sirach; and how much prosperity and freedom the Jews enjoyed under the rule of Ptolemy is shewn by his repair and fortification of the Temple, and of the city itself [ECCLUS. i. 1-4].

The *second* Greek king of Egypt, Ptolemy Philadelphus [B.C. 283-247], was very favourably disposed towards the Jews. He liberated all of them who had been sold into slavery in Egypt, paying 460 talents out of his treasury for the purpose, and sent magnificent offerings to the Temple of vessels of gold and silver, together with money for sacrifices, and a golden table for the shew-bread. The object of this liberality is stated to have been the obtaining a Greek version of the sacred books for his

<sup>1</sup> JOSEPH. *Antiq.* XII. i.

newly-formed library at Alexandria. And whether there is any historical truth or not in the narrative of Aristæas that this version was made by seventy-two elders sent to Egypt from Jerusalem by the high-priest, it is certain that the *Septuagint*, or Greek version of the Old Testament, was made some time during the reign of Ptolemy Philadelphus.<sup>1</sup> This Greek version of the LXX. had a great work to do in preparing the way for European Christianity, and was used by our Lord and His Apostles as a faithful representative of the original Scriptures.

The *third* Greek sovereign of Egypt, **Ptolemy Euergetes** [B.C. 247-222], was equally friendly to his Jewish subjects, but **Onias** the high-priest brought them into great danger [B.C. 226] by refusing or neglecting to collect and pay the annual tribute of twenty talents which had always been paid under the rule of the Ptolemies. The danger was averted by the astute policy of **Joseph** the high-priest's nephew, who went to Alexandria, and, winning favour with the king and queen, obtained a commission as civil governor of Judæa, upon condition of paying 16,000 talents to the Egyptian treasury out of the taxes laid on the Jews, instead of the 8000 talents which were usually paid by the farmers of the revenue. Joseph continued to occupy the post thus given him for twenty-two years, as long as the Holy Land continued under the rule of the Ptolemies.

**Ptolemy Philopator** [B.C. 222-205], the *fourth* of these Greek kings of Egypt, was engaged in a long contest with **Antiochus the Great**, king of Syria, who laid claim to Judæa as part of the dominions assigned to his ancestor **Seleucus Nicator**, on the partition of Alexander's empire which followed the defeat of Antigonos at the battle of Ipsus. Antiochus was defeated by Ptolemy at the battle of Raphia, near Gaza [B.C. 217], and for a time the latter thus secured his authority over Judea. But he alienated the Jews after his victory by endeavouring to penetrate to the Temple itself, and even to the Holy of Holies, while he was offering sacrifices in the outer court of the Gentiles as his predecessors had done. A supernatural terror prevented him from carrying out his intention,<sup>2</sup>

<sup>1</sup> The whole narrative is given by Josephus, in his *Antiquities of the Jews*, Book xii. chapter ii. §§ 4-15.

<sup>2</sup> A similar incident is told of

William the Conqueror when attempting a profane act in Durham Cathedral.

but on his return to Alexandria he revenged himself by a persecution of the Egyptian Jews.

The *fifth*, **Ptolemy Epiphanes** [B.C. 205-181], was the last of the Ptolemies who reigned over Judæa. Being only a child at his father's death, Antiochus the Great and Philip V., king of Macedon, combined their strength to divide the Egyptian dominions between them, the Holy Land falling to the share of the king of Syria. For a time Antiochus maintained his authority over Judæa, but the guardians of the young Ptolemy Epiphanes appealing to the Romans (who had just completed the Second Punic War by Scipio's defeat of Hannibal) Egypt was taken under their protection, and forces sent under a general named **Scopas** to recover the province. Scopas at first succeeded in reinstating the Egyptian rule, and after having retaken Jerusalem [B.C. 199], placed a garrison there. But in the next campaign he was defeated and captured by Antiochus, who thus [B.C. 198] re-established his authority over Judæa. Five years afterwards [B.C. 193] he gave his daughter Cleopatra in marriage to Ptolemy Epiphanes, and assigned Palestine and Cælo-Syria as her dower, but it does not appear that the agreement was ever carried out, and thus the Holy Land passed altogether from the hands of the Greek sovereigns of Egypt into those of the Greek sovereigns of Syria.

## THE JEWS UNDER THE GREEK KINGS OF SYRIA

[B.C. 205—168]

**ANTIOCHUS THE GREAT** carried on a long war with the Romans, but when peace was made between them [B.C. 188] the latter confirmed to him the possession of Palestine. In the following year he was killed while attempting to plunder the temple of Bel at Elymais, and was succeeded by **Seleucus Philopator** his eldest son [B.C. 187-175]. Seleucus IV. was greatly burdened by the immense tribute exacted from his father by the Romans, which he collected with difficulty. Having heard that great riches were stored up in the treasury of the Temple, he sent **Heliodorus** his treasurer to take possession of the money,

although he had hitherto contributed largely to the expenses of the Temple service [2 MACC. iii. 1-7]. The high-priest represented that part of this treasure was laid up for the relief of widows and orphans, while 400 talents of silver and 200 talents of gold were the property of "a man of great dignity," who had placed it there to be protected by the sacredness of the place.<sup>1</sup> Onias the high-priest and the other priests declared that it was impossible to give up the money thus entrusted to their care, and when Heliodorus attempted to remove it to the king's treasury, he was prevented by the appearance of a terrible horseman clad in golden armour, who caused two attendants to scourge him almost to death as he lay prostrate on the ground. This apparition is narrated as supernatural by the author of the second Book of Maccabees; but if it was so we must rather believe it as intended to prevent some profanation of the Temple, than as a Divine interposition to save a rich Jew's gold [2 MACC. iii. 8-40]. The jealousies arising out of this transaction led to much disorder in Jerusalem, and eventually led to appeals for the interference of the Syrian king, which brought great misery on the Jews [2 MACC. iv. 1-6].

**Antiochus Epiphanes**, that is, "the Illustrious" [B.C. 175-164], siezed on the throne of Syria upon the assassination of his brother Seleucus by Heliodorus, his nephew Demetrius, the lawful heir, being detained as a hostage at Rome. It was of him that Daniel prophesied as coming out of one of the four kingdoms of the Diadochi, the "little horn" which "waxed great, even to the host of heaven; and cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host, and by him was the daily sacrifice taken away, and the place of His sanctuary was cast down" [DAN. viii. 9-26]. So fierce and uncompromising was his opposition to God's true religion as maintained among the Jews, that the prophet's vision of his iniquitous career passes on into a prophecy of the great Antichrist who will come in "the end of years . . . at the time of the end," to oppose the religion of the Messiah [DAN. xi. 5-45].

<sup>1</sup> The money-getting and money-keeping shrewdness of the Jews was already conspicuous. Such an use of the Temple was plainly turning it

profanely into a bank, as in our Lord's days. The national worship of gold had superseded the ancient national idolatry.

When Antiochus Epiphanes began his reign over Syria and the Holy Land the Jews were divided into two parties by the jealousies before referred to, the one party following **Simon**, who had caused the visit of **Heliodorus** by informing **Apollonius**, the viceroy of Seleucus, of the treasure at Jerusalem, and the other party following **Onias** the high-priest, who had opposed the attempt to remove it. "But when their hatred went so far that by one of Simon's faction murders were committed, Onias seeing the danger of this contention, and that Apollonius, as being the governor of Cœlo-Syria and Phœnice, did rage and increase Simon's malice, went to the king Seleucus at Antioch," "not to be an accuser of his countrymen, but seeking the good of all, both public and private; for he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereto" [2 MACC. iv. 1-6]. At this crisis Seleucus died, and the high-priest Onias found a worse enemy than Simon in his own brother Jeshua, who offered Antiochus 440 talents of silver to be appointed in the place of Onias. Jeshua was therefore made high-priest, and Onias being deposed was kept prisoner at Antioch.

The new high-priest was a great promoter of Greek customs. He changed his name from Jeshua to **Jason**, and made it his one object to break up the nationality of the Jews.<sup>1</sup> To this end he paid Antiochus 150 more talents of silver, for the privilege of building "a place for exercise," or gymnasium, in which the young Jews might be trained up to the athletic sports of the Greeks; and for the further privilege of calling "them of Jerusalem by the name of Antiochians." When this "place of exercise" was built, its attractions were so great that the priests actually forsook their duties in the Temple for the sake of spending their time over "the game of Discus" [2 MACC. iv. 7-17]. This profanity was followed up by a gross act of idolatry, Jason sending an offering of "300 drachms of silver to the sacrifice of Hercules" at Tyre; an act which so scandalized even his own messengers that they diverted the offering from its purpose, and gave it as a contribution towards "the making of gallies."

After three years the profane high-priest Jason was

<sup>1</sup> One curious illustration of this is given, viz. that Jason made the young Jews "wear a hat" in the place of the national turban [2 MACC. iv. 12].

superseded by Menelaus, a brother of Simon, who made a bid to Antiochus for the office of 300 talents more than the tribute paid by Jason. To raise this he sold some of the golden vessels of the Temple to the Tyrians and others; and to make his own position more secure, he brought about the murder of Onias by Andronicus the governor of Antioch. The murder was quickly avenged by Antiochus, whose friendship and respect Onias had won, and who caused Andronicus to be put to death in the very place at Antioch where he had slain the high-priest. But this was the last act of friendship which Antiochus Epiphanes ever shewed towards the Jews [2 MACC. iv. 33-38].

On a report that the king of Syria was dead [B.C. 170], Jason, the displaced high-priest, attacked Menelaus his supplanter at the head of a thousand of his friends. Jason was eventually driven out of Judæa, but not before Menelaus had given Antiochus to understand that Jerusalem had revolted against his authority. He was at the time engaged in Egypt on a campaign against Ptolemy Philometor, but he at once marched on Jerusalem "in a furious mind," took the city by assault, and in three days massacred 80,000 men, women, and children, sending many thousands more into slavery [2 MACC. v. 11-14]. He also plundered the Temple of all its holy vessels and treasure; and not content with this, polluted it by a mock sacrifice of swine upon the altar, and by defiling the Sanctuary [1 MACC. i. 10-28; 2 MACC. v. 15-21; JOSEPH. *Antiq.* XII. vi. § 4]. Thus he fulfilled the prophecy of Daniel, by causing the daily sacrifice to cease, and by desolating the House of the Lord [DAN. viii. 10-12].

This great profanity and cruelty of Antiochus Epiphanes was followed up two years later by another great slaughter of the Jews at Jerusalem, Apollonius being sent there with orders to put every man to death, and to carry away the women and children. The city was now almost destroyed by fire, and a garrison was placed in Mount Zion to prevent the return of any of the inhabitants, or their resort to the ruined and desecrated Temple [1 MACC. i. 29-40; 2 MACC. v. 24-26].

At the same time Antiochus issued a decree "to his whole kingdom, that all should be one people, and every one should leave his laws." The Syrian heathen at once conformed to Greek usages, and so also did the

Samaritans, who voluntarily dedicated their temple on Gerizim to "Jupiter" as "the Defender of Strangers" [JOSEPH. *Antiq.* XII. v. § 5]. At Jerusalem the Temple of the Lord was also changed into a temple of Zeus, or Jupiter Olympius, altars were set up throughout Judæa to the same heathen myth; and most rigid measures were taken everywhere to substitute the idolatrous follies of the Greeks for the true religion of God [1 MACC. i. 41-60; 2 MACC. vi. 1-8].

Thus resulted the terrible persecution through which the faithful Jews had to pass, and which foreshadowed the future persecution by which Christians will be tried under Antichrist [DAN. xii. 1; MATT. xxiv. 21]. Women who circumcised their children were put to death, their infants being first hanged around their necks: those who refused to conform to the test of apostasy by eating the forbidden swine's flesh suffered the same fate [1 MACC. i. 60-63]; others who had concealed themselves in a cave "were all burnt together" [2 MACC. vi. 11]: old men, like Eleazar the scribe, of ninety years of age, were beaten to death on the rack [2 MACC. vi. 19-31; HEB. xi. 35]: young men, like the seven brethren, were hacked to pieces and tortured with fire, their brave mothers sharing their fate [2 MACC. vii. 1-42]; and these all died in faith, "not accepting deliverance" when offered by their persecutors, "that they might obtain a better resurrection."

Thus did Antiochus Epiphanes endeavour to uproot the ancient faith of the Jews; and such miseries did the traitor shepherds who had forsaken their priestly duties bring upon the people whom they had misled. It was, however, this very persecution which stirred up the decaying nationality of the Jews; and out of the midst of it there sprang up that patriotic resistance of the Maccabees which ended in extinguishing the dominion of the Syro-Grecian kings over Judæa, and in giving a century of troubled independence to the Jews before their nation was drawn into the all-gathering vortex of the Roman Empire.

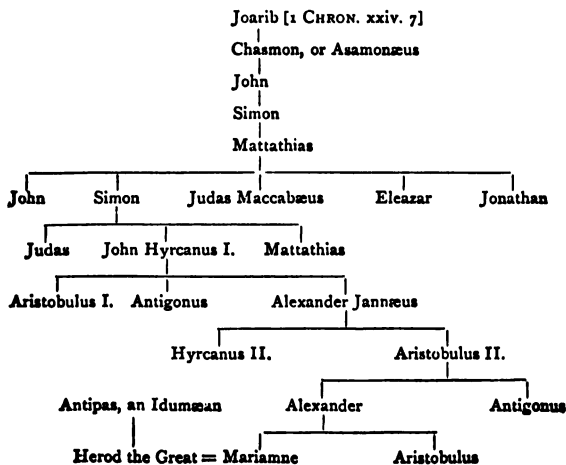
# THE JEWS UNDER THE MACCABEES AND THEIR DESCENDANTS

[B.C. 168—63]

**Mattathias** [B.C. 168-166], the first leader of the revolt against Antiochus Epiphanes, was a very aged priest of the *Asmonæan* family, a family which acquired the name of "the Maccabees" from Judas Maccabæus, the most distinguished of the sons of Mattathias.<sup>1</sup> At the time when Apollonius had slaughtered so many of the Jews in Jerusalem, Mattathias and his five sons retired to their family town of **Modin** [*Latron*] on the road between Jerusalem and Joppa. Shortly afterwards, while they were mourning in sackcloth the desolation of their country, the king's officers came to Modin to compel the people

<sup>1</sup> The name "Asmonæan" is derived from **Chasmon**, or **Asamonzæus**, the great grandfather of Mattathias. That of "Maccabee" is of doubtful origin, but is thought to have been taken from "Maccabah," a hammer; and to have been given

to Judas as the hammerer of the heathen foe. Compare "*Mallens hæreticorum*," "*Mallens Scotorum*," and "*Charles Martel*." The pedigree of the family and its connection with the Herodian kings may be seen by the following table.



to apostatize by sacrificing to Jupiter Olympius. Mattathias was called upon to offer first as the chief man of the city, but he boldly refused to do so; and when one of the Jewish townsmen came to the altar for the purpose, a fiery zeal seized the old man, "and his veins trembled, neither could he forbear to shew his anger according to judgment, wherefore he ran and slew him upon the altar." He also killed the king's chief commissioner, and pulled down the altar: and having called upon all the faithful Jews of the town to join him in the revolt, he and his sons fled to the wilderness, where they fortified themselves in the caves of the rocks, as David had done in long past days [1 MACC. ii. 1-30]. Many others took the same course; and when attacked on a sabbath by a detachment of the garrison sent from Jerusalem, a thousand men, women, and children, were slain because they considered it unlawful to resist on the day of rest: which led Mattathias and his friends to decree that even on the sabbath they would defend their lives by fighting if necessary [1 MACC. ii. 31-41].

Mattathias and his company were soon joined by the Assideans [*Chasdim*],<sup>1</sup> a body of brave men who bound themselves to a strict observance of the law, come what would; and thus reinforced they went from town to town, destroying the heathen altars and restoring the customs of the Mosaic law. While this good work was going on Mattathias died [B.C. 166], at the patriarchal age of 146, appointing his third son Judas as his successor.

### THE MACCABEES.

Judas Maccabæus [B.C. 166-161] soon found himself at the head of 6000 men, with which small but zealous army he was able to attack the Syrian garrisons by night, and by quick marches and well managed surprises to "put to flight no small number of his enemies" [2 MACC. viii. 1-7]. Growing in power he defeated and slew Apollonius, who advanced against him from Samaria, and Seron the governor of Cœlo-Syria, who attacked him at Beth-horon [1 MACC. iii. 1-24].

These successes compelled Antiochus Epiphanes to take vigorous steps for the recovery of Judæa; and the only way by which he could obtain funds for his army in

<sup>1</sup> The Chasdim were the precursors of the Pharisees.

consequence of his luxurious extravagance, being by a personal visit to Persia, he left Lysias as the viceroy of Syria, giving him strict orders to send an army into Judæa "to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place, to place strangers in all their quarters, and divide their land by lot." So certain did it seem that these intentions would be accomplished that when an army of 40,000 infantry and 7000 cavalry marched into Judæa under Gorgias and Nicanor, a multitude of Syrian merchants accompanied them, with large sums of money, for the purpose of buying the Jews as slaves. Judas was able, however, to resist every attack that was made upon his small army, and by means of stratagem and quick movements he eventually succeeded in totally defeating both generals, driving them out of Judæa, taking possession of their rich camp, and sending into slavery the very slave-dealers who had come to buy the expected Jewish captives [1 MACC. iii. 38; iv. 1-23; 2 MACC. viii. 8-25]. A few months later Lysias himself having led an army of 60,000 foot and 5000 horse against Judas was as completely defeated, the Jewish army having now considerably increased in numbers, and venturing to meet their foes at Bethsur in the south of Judæa, and on the borders of Edom [1 MACC. iv. 26-34]. These successes secured to Judas the possession of Jerusalem. It had lain "void as a wilderness," and a Syrian garrison occupying the castle the Jews had not been able to approach nearer to it for acts of worship than the heights of Mizpeh [1 MACC. iii. 42-54].

*The restoration of the Temple and its services* was now therefore the great object of Judas and his faithful friends and followers. There had been years of neglect, and the desolation of the Sanctuary was so great that there were "shrubs growing in the courts as in a forest, or in one of the mountains." The altar of burnt-sacrifice had been profaned by the erection on it of an idol altar, the priests' chambers had been pulled down, and many of the holy vessels were taken away. Such a cleansing of the Sanctuary was therefore necessary as had taken place in the great reformation of Hezekiah. As had then been done, the priests "bare out the defiled stones to an unclean place," probably to the brook Kidron: but the great altar was taken down and its stones placed in a corner within

the Temple enclosure "until there should come a prophet to show what should be done with them." A new altar was built (like the former one of unhewn stones), the vessels necessary for Divine Service were provided, and everything prepared for a solemn act of re-dedication. This took place on the third anniversary of the day on which Antiochus Epiphanes had profaned the Temple—Chisleu 25th, about the middle of our December [B.C. 166], and the day was afterwards kept as the "Feast of Dedication" down to the time of our Lord [JOHN x. 22]. "Thus was there very great gladness among the people for that the reproach of the heathen was put away" [1 MACC. iv. 36-59; 2 MACC. x. 1-8].

Judas Maccabæus did not, however, end his days in peace. A Syrian garrison still held the fortress on Zion, and Antiochus Epiphanes dying a miserable death in Persia [B.C. 164], which he acknowledged to be a punishment for what he had done in Judæa [1 MACC. vi. 1-16], his successor *Antiochus Eupator* [B.C. 164-162] though but a child, was placed at the head of an army by Lysias for the purpose of relieving it. He marched into Idumæa with 100,000 foot, 20,000 cavalry, and 32 elephants, the latter of which caused great terror to the Jews. The Maccabee brothers led their forces to meet Lysias at Bethsura; but although *Eleazar*, the fourth son of Mattathias, nobly sacrificed himself to secure the victory by killing the king's elephant and thus causing confusion among the troops, Judas was obliged to retreat towards Jerusalem. There he was besieged for some time, and eventually came to terms with Antiochus. The Syrians broke the treaty by destroying a wall lately built by Judas between the fortress of Zion and the Temple [1 MACC. vi. 17-63].

Antiochus Eupator and Lysias were put to death shortly after this by *Demetrius Soter* [B.C. 162-150], the son of Seleucus, who had been supplanted by his uncle Antiochus Epiphanes. He maintained peace with the Jews for a time, but the high priest *Alcimus* [Joachim], an usurper set up by the Syrians in the place of Onias, was a bitter enemy of Judas, endeavouring to re-introduce the Greek customs which the latter had suppressed, and calling in the aid of a Syrian army under *Nicanor* to support him. Judas twice defeated Nicanor, although his own army was reduced to very small numbers, and in the second

battle, at Avasa near Beth-horon, the Syrian general was himself slain [1 MACC. vii. 1-50 ; 2 MACC. xiv. xv.]. With the account of his death the second Book of Maccabees ends.

After this victory Judas Maccabæus sent ambassadors to the Romans [B.C. 161], this being the first time that they were ever brought into contact with the Jews. A treaty of alliance offensive and defensive was executed, a most interesting account of it being given in the first Book of Maccabees [1 MACC. viii. 1-32]. But before the return of the ambassadors another great Syrian army had been sent into Judæa under Bacchides, and overcome by numbers Judas Maccabæus died a brave soldier's death at Eleasa, only 800 of his followers remaining. His brothers Jonathan and Simon recovered his body, and buried him in the sepulchre of the Maccabees at Modin, all Israel mourning for him many days, and saying "How is the valiant man fallen that delivered Israel" [1 MACC. ix. 1-22].

Jonathan Maccabæus [B.C. 161-144], the youngest son of Mattathias, was entreated by the Jews to take the place of his brother, the eldest son John being treacherously slain by some of the Nabathæan Arabs. Early in his rule, the usurping high-priest Alcimus died a miserable death while pulling down the walls which surrounded the Temple ; and this following upon a partial defeat which Bacchides had sustained from Jonathan at the Jordan, led the former to retire to Antioch, and make peace with the Jews [1 MACC. ix. 23-73]. In his eighth year [B.C. 153] he became high-priest, the office having been unoccupied since the death of Alcimus. At the same time he was invested by Alexander Balas, the *de facto* king of Syria, with a crown and a royal robe, and thus became a "prince-bishop," the first of these royal high-priests of the Asmonæan line who governed the Jews until the Roman conquest [1 MACC. x. 1-21]. "So the king honoured him, and made him a duke, and partaker of his dominion"<sup>1</sup> [1 MACC. x. 65].

In the wars of succession between the grandson of Seleucus and those of Antiochus Epiphanes, the Jews were considered as important allies and were conciliated

<sup>1</sup> The Bishops of Durham occupied a nearly similar position, as Princes Palatine of Durham, from

the Conquest until the reign of Queen Victoria. Their mitre was united with a ducal coronet.

by both sides [1 MACC. xi.]. They also completed the treaty with Rome, and another with the Lacedæmonians [1 MACC. xii. 1-23]. But in the seventeenth year of his rule [B.C. 144] Jonathan Maccabæus was treacherously put to death by *Tryphon*, a Syrian general, who had decoyed him, with a guard of one thousand men, to Ptolemais [1 MACC. xii. 24-53; xiii. 1-23].

*Simon Maccabæus* [B.C. 144-135], the second son of Mattathias, succeeded his brother as high-priest and prince of the Jews. His rule was one of great prosperity, peaceful times enabling him to develop the resources of his country [1 MACC. xiv. 4-15]. He renewed the treaties made by Judas and Jonathan with the Romans and the Lacedæmonians [1 MACC. xiv. 16-24, xv. 15-21], and established himself on terms of equal friendship with the king of Syria [1 MACC. xv. 1-23], although he was attacked by the latter in the close of his reign. Like all his brothers, Simon died a violent death, he and his two sons being slain by his son-in-law Ptolemy at Jericho, while seated at a banquet to which they had been invited by him [1 MACC. xvi. 11-16]. With his death closes the first Book of Maccabees.

*John Hyrcanus* [B.C. 135-106] was the second son of Simon, and succeeded his father as prince-bishop of Judæa. The Syrian king *Antiochus Sidetes* reduced him for five years [B.C. 133-128] to a much humbler position than that which had been maintained by his father; and, after a siege, he was compelled to dismantle the fortifications of Jerusalem, and to accompany the king on his campaigns in a kind of honourable restraint. But on the death of Antiochus the Greek kingdom of Syria was reduced to a state of anarchy from which it never recovered. John Hyrcanus then re-established his authority, and the Jews acquired a condition of independence such as they had not enjoyed since the days of Josiah. In the latter half of his life, John Hyrcanus assumed the position of an independent sovereign, which in reality he was, and took the title of "Prince of Israel." He died after a thirty years' rule in B.C. 106, intending his widow to take the civil government of the nation, and thus endeavouring in reality to separate it from the high-priesthood and establish a secular sovereignty.

## THE ASMONÆAN KINGS.

**Aristobulus I.** [B.C. 106-104], the son of John Hyrcanus, set aside his father's will, and leaving his mother, the intended queen, to starve to death in prison, assumed the position and title of king, thus founding the Asmonæan monarchy, which lasted for seventy years. He signalized his short reign by the conquest of the Hauran [*Auranitis*], a tract of country in which the sources of the Jordan are situated, and which is spoken of in the New Testament as *Ituræa* [LUKE iii. 1]. Driven home by illness, his last hours were sullied by one of those shocking crimes so common in Jewish history; for becoming jealous of the popularity which Antigonus his brother had won, he unintentionally led to his assassination in the subterranean passage which led from the palace to the Temple. When told of what had happened he was so horror-struck that he broke a blood vessel and died full of remorse.

**Alexander Jannæus** [B.C. 104-79], his elder brother, succeeded to the Jewish throne, establishing himself there by the murder of the only remaining son of Hyrcanus. During part of his reign, Judæa suffered much from being made the battle-ground between the armies of Cleopatra and her son Ptolemy, whom she had driven from Egypt. Alexander's forces were terribly defeated by Ptolemy, but he was restored to his kingdom by Cleopatra. A cruel tyrant, he was hated by the Jews, and being insulted by some of them in the Temple, at the Feast of Tabernacles, he caused as many as 6000 to be slaughtered. He was also extremely profligate, notwithstanding his office as high-priest, and the story is told of his sitting at a banquet surrounded by courtezans, to witness the crucifixion of 800 of his rebel subjects. Alexander died of ague while engaged at the siege of Ragaba; and made the same arrangement as had been made by Hyrcanus, leaving the sovereignty to his widow, Alexandra, and the high-priesthood to his eldest son Hyrcanus.

**Alexandra** [B.C. 79-69] was Queen of Judæa for ten years, but nothing remarkable occurred during her reign. Her chief cares were to prevent a recurrence of civil war, and to secure the crown for her youngest son, Aristobulus. The former she succeeded in doing by conciliating the **Pharisees**, or anti-Hellenizing party; her husband having

been their bitter opponent, and belonging to the sect of the **Sadducees**, the free-thinking party, which encouraged the introduction of Greek customs and Greek scepticism.<sup>1</sup> To secure the crown for Aristobulus, she made him popular by giving him the command of an expedition against Damascus, in which he proved himself a successful general. Alexandra died at the age of seventy-three, about seventy years before the birth of our Lord.

**Hyrcanus II.** [B.C. 69], the eldest son of Alexander Jannæus, and high-priest during the ten years of his mother Alexandra's reign, assumed the position of king also at her death. But he was almost immediately dethroned by his brother Aristobulus, being deprived of the high-priesthood as well as the crown. After a long struggle he obtained the throne again under the Romans, and his daughter Alexandra marrying Alexander the son of Aristobulus, the two lines were united in their daughter **Mariamne**, the wife of Herod the Great.

**Aristobulus II.** [B.C. 69-63] was the last of the independent kings of Judæa, and had a troubled and uncertain reign of only six years. On the deposition of Hyrcanus, he was persuaded by an Idumæan named **Antipater**, the father of Herod the Great, to fly to the court of **Aretas**, king of Idumæa [*Arabia Petraea*]. Aretas espoused the cause of Hyrcanus, and entered Judæa with a force of fifty thousand men for the purpose of replacing him on the throne. Aristobulus was defeated, and the city being taken by the Idumæan army, he and his adherents were besieged in the Temple. At this time **Scaurus**, a Roman general, had been left in the government of Damascus by

<sup>1</sup> The **Pharisees** sprung from the Assidæans (*Chasdim*,—"The Pious"), or strict observers of the law, who joined Judas Maccabæus, the name Pharisee (*Perishim*, "The Separated") being only a later appellation of the sect. They maintained the necessity of very exact observance of the Mosaic Law, which they supplemented by the **Mishna**, a collection of many minute *traditions* as to the manner of its observance. Such traditionary exactness became, in the hands of covetous and immoral Jews, a means of evading rather than observing the *principles* of the Law; but the Pharisees were the chief sup-

porters of the religion and nationality of the Jews in their latter days, and hence the true representatives of *Judaism*.

The **Sadducees** (*i.e.* "Zadokites") are of unknown origin, though probably founded by a person named Zadok. They repudiated the ascetic system of the Pharisees, denied the existence of angels and spirits, disbelieved the resurrection of the dead; and, while they professed to take the Mosaic Law as their only guide in faith and practice, shut their eyes to its true significance, and lived on a system of negations which made them an easy prey to philosophical infidelity.

**Pompey**, who had just reduced the kingdom of Syria to the position of a Roman province. **Aristobulus** and **Hyrchanus** both appealed to **Scaurus** as arbitrator; and when he decided in favour of the former, **Aretas** was obliged to retire from Jerusalem, suffering a severe defeat from **Aristobulus**, who pursued him on his retreat.

In the following year [B.C. 63] **Pompey** himself came to **Damascus**, and the two brothers submitted their claims again to him in person. This appeal to a conquering Roman general had the result which might have been expected. Giving no decision, he marched into **Idumæa** and took possession of it for Rome. Thence he sent **Gabinus** before him to take possession of Jerusalem as the key of **Judæa**. The city offered some resistance, and **Aristobulus** was besieged for three months in the Temple; **Pompey** himself eventually took the Temple by assault, and sent **Aristobulus** with his two sons and two daughters prisoners to Rome. As many as 12,000 of the Jews were slaughtered in this assault, including many priests at the altar. **Pompey** went so far as to enter the Holy of Holies; but before leaving Jerusalem he commanded the Temple to be purified, and its Divine service restored.

## THE JEWS UNDER THE ROMANS

**JUDÆA** was now [B.C. 63] annexed by **Pompey** to the new Roman province of Syria, and never again recovered its independence. He left **Hyrchanus II.** nominally king in the place of the exiled **Aristobulus**, but the royal authority was merely that of a subordinate to the proconsul of Syria. **Alexander**, the eldest son of **Aristobulus**, escaped from his guard on the way to Rome, and gathered an army of 80,000 men to recover **Judæa**. He was defeated by **Gabinus**; and **Crassus**, the next proconsul of Syria, plundered Jerusalem and the Temple. The civil wars of the Romans led to the death of both **Aristobulus** and **Alexander**; and thus the youngest son **Antigonus** was left as the last male representative of the family of **John Hyrchanus**. **Hyrchanus II.** was restored to the rule of Jerusalem under the title of ethnarch; but **Antipater** the **Idumæan** (son of **Antipas** the last king of **Arabia Petræa**) was placed over his head as procurator of **Judæa**; and

**Phasaël**, the eldest son of Antipater, commanded the Roman garrison of the Holy City.

**Antigonus** obtained the temporary sovereignty of Jerusalem [B.C. 40-37] by aid of the Parthian army, which for a time wrested Syria out of the hands of the Romans. Hyrcanus and Phasaël being thrown into prison, where Phasaël dashed his brains out against the walls of his dungeon, and Hyrcanus was made incapable of ever again holding the high-priesthood by the amputation of his ears. Antigonus was besieged in Jerusalem by a large Roman force under the command of **Herod**, the youngest brother of Phasaël, and being taken prisoner was sent to Rome, where he was put to death by Mark Antony. Thus ended [B.C. 37] the last shadow of the Asmonæan dynasty just a generation before the birth of our Lord.

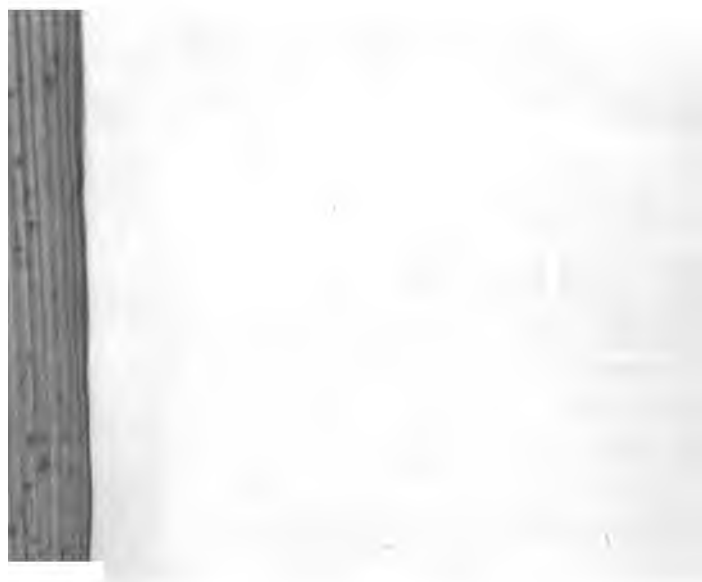
**Herod the Great** [B.C. 37] was the second son of Antipater, and was made tetrarch of Galilee by his father at a very early age. While his brother Phasaël was yet in power at Jerusalem, Herod married Mariamne, the granddaughter of Hyrcanus II., the titular king of Judæa, and thus became (after the death of Antigonus) the representative of the Asmonæan kings. Although an Idumæan by birth he had, with his father and brothers, become a proselyte to Judaism; and being an intimate friend of Antony and many other distinguished Romans, he was always sure of support from the Roman power. Thus he was able to establish himself in almost the position of a native king, and at the same time to keep the full confidence of the conqueror of Judæa. His reign extended some months beyond our Lord's Birth, and having been distinguished by such cruelties throughout that the Emperor Augustus used the bitter sarcasm, "it is better to be Herod's hog than his son," nearly his last act was that of slaughtering the Holy Innocents of Bethlehem in the expectation of destroying among them Him Who was "born **King of the Jews**," and Whom he supposed to be a rival for his throne. Herod's great work for the Jews was the restoration of the Temple, a magnificent undertaking almost rivalling that of Solomon, which was begun about twenty years before our Lord's birth, and which was still going on during the time of His ministry, though completed as to the main fabric some years before the death of Herod.

The history of the Jews during the reign of Herod was what it had been during the whole century before, a history full of discord, faction, cruelty, and vice. Morality and faith were being more and more undermined as the end of the nation's independent existence drew on ; and the strong language used by St. John the Baptist and by our Blessed Lord indicates a hopeless and almost incurable degeneracy. Yet, even during those last times of declension and wickedness there was a Day-dawn of the Messiah's work in the general expectation that arose of His Coming ; and as there were in the days of Ahab seven thousand faithful among a nation of idolaters, so in the days of Herod there were doubtless many men and women like Simeon and Anna, "that waited for the Consolation of Israel, and looked for Redemption in Jerusalem."

*Chronology of the five centuries between the Captivity  
and our Lord's Nativity.*

	B.C.	
Return of Jews to Judæa under } Zerubbabel	536	
Daniel's last prophecy	534	[Capitol at Rome finished, 533]
	530	{ CAMBYSES [EZRA iv. 6] succeeds Cyrus
[EZRA iv. 7, 17-22]	522	Pseudo-SMERDIS' reign of 8 months
	521	DARIUS Hystaspes' 1st year
HAGGAI and ZECHARIAH begin } to prophesy	520	
and decree for rebuilding Temple	519	
	516	{ Babylon re-taken by Darius after a rebellion
Dedication of 2nd Temple	515	{ Battle of Marathon, 490]
	486	XERXES' 1st year
	465	{ ARTAXERXES Longimanus' 1st year
Esther and Haman	458	
Return of Jews to Judæa under } Ezra	457	
NEHEMIAH sent to Jerusalem	445	[Herodotus, 484-408]
NEHEMIAH returns to Persia	433	[Peloponnesian war, 431-404]
NEHEMIAH returns to Jerusalem	428	[Thucydides, 471-401]
MALACHI begins to prophesy	420	[Socrates, 468-399]
Settlement of Jews at Alexandria	331	End of the Persian empire
PTOLEMY SOTER takes Jerusalem	323	{ Death of ALEXANDER the GREAT at Babylon
Septuagint Version of O. T.	283	PTOLEMY PHILADELPHUS
Holy Land under Syro-Grecians	205	ANTIOCHUS the Great's 18th year
Revolt of MATTATHIAS	168	[ANTIOCHUS EPIPHANES, 175-164]
JUDAS MACCABÆUS' re-dedica- } tion of the Temple	166	[Punic Wars, 264-146]
POMPEY takes Jerusalem, and } Judæa becomes subject to Rome	63	[Death of Julius Cæsar, 44]
HEROD the Great's 1st year	37	
Rebuilding of Temple begins	18	[Emp. Augustus, B.C. 27—A.D. 14]
NATIVITY according to <i>modern</i> } chronology	4	A.M. 4000—A.U.C. 750
	A.D.	
NATIVITY according to <i>ancient</i> } chronology	1	A.M. 4004—A.U.C. 75

# INDEX



# INDEX

- AARON**, his disobedience to God, 131; anointed with his sons, 136; his contention with Moses, 142; his rod, 148; his death, 155.
- Abdon**, the eleventh judge, 209.
- Abed-nego**, 386.
- Abel**, birth of, 16; offering of, 17; his sacrifice, its object, 18; death of, 18.
- Abel-Mizraim**, 92.
- Abiathar**, son of Abimelech, takes refuge with David, 243.
- Abigail**, wife of David, 245, 251.
- Abihu**, 129-137.
- Abijah**, king of Judah, 302, 305.
- Abijah**, son of Jeroboam, 304.
- Abimelech**, king of Gerar, 58, 66.
- Abimelech**, the fifth judge, 205.
- Abimelech**, the high-priest, 243.
- Abinadab**, the ark of God given in charge to, 220.
- Abinadab**, son of Jesse, 238.
- Abinadab**, son of Saul, death of, 247.
- Abiram**, rebellion of, 146.
- Abishai**, chivalrous act of, 257.
- Abner**, uncle of Saul, 227-235; makes Ishbosheth king, 252; death of, 253.
- Abraham**, call of, 44; his sojourn in Haran, 45; his entrance into Canaan, 46; his sojourn in Egypt, 47; his return to Canaan, 48; his quarrel with Lot, 48; God renews His promise to him, 49; blessed by Melchizedek, 51; God's covenant with him, 52; second declaration of the covenant, 54; change of his name, 55; appearance of the three men, 56; his sojourn in Gerar, 58; the ten trials of, 60, n.; his temptation, 60; his obedience, 61; God's covenant with him, its final renewal, 62; his death, 63; his sepulchre, 63.
- Abram** (see Abraham).
- Abshalom**, son of David, his rebellion, 266; slays Amnon, 266; flies to Talmai, king of Geshur, 267; death of, 270.
- Achan**, sacrilege of, 172.
- Achish**, king of Gath, 243; deceived by David, 245; gives Ziklag to David, 245.
- Adam**, his creation, 6; signification of, 8, n.; his abode, 9; fall of, 10; judgment of, 13; his punishment, 14; reunion of his descendants, 20.
- Adam**, a town north of Jericho, 165.
- Adoni-bezek**, king of Bezek, taken captive, 192; death of, 193.
- Adonijah**, usurps the throne, 273; death of, 277.
- Adoni-zedec**, king of Jerusalem, 175.
- Adriel**, the Meholathite, marries Saul's daughter Merab, 241.
- Adullam**, cave of, 243.
- Agag**, king of Amalek, 236.
- Ahab**, seventh king of Israel, 313; and Jehoshaphat, family alliance of, 316, n.; and Joash, relationship of, 330, n.; introduces the worship of Baal, 313; the three years' drought and famine, 315; his assassination of Naboth, 321; his death, 321; extermination of the house of, 333.
- Ahasuerus**, 399.
- Ahaz**, disastrous reign of, 352; becomes tributary to Tiglath-pileser, 354; idolatry of, 356; the prophet Isaiah sent to, 352; sun-dial of, 363.
- Ahaziah**, eighth king of Israel, 323; alliance of Jehoshaphat with, 320; his death, 323.
- Ahaziah**, king of Judah, 326; slain by Jehu, 331.
- Ahiah**, 233.
- Ahijah** the Shilonite, 297, 299, 305.
- Ahinoam**, wife of David, 245.
- Ahithophel**, 267; death of, 269.
- Aholiab**, 136.
- AI**, capture and destruction of, 172.
- Ajalon**, valley of, 175.
- Alcimus**, the high-priest, 418.
- Alexander the Great**, meeting of, with the high-priest, 407.

- Alexander Jannæus, 421.  
 Alexander, son of Aristobulus, 423.  
 Alexandra, widow of Alexander Jannæus and Queen of Judea, 422.  
 Alexandria, colony of Jews at, 408.  
 Altar, brazen, 286; of burnt-offering, 134; of incense, 134.  
 Amalekites, their attack on Israel, 124; conquest of, by Saul, 235; the, 245, 263.  
 Amasa, son of Abigail, 270.  
 Amasis, vice-king of Egypt, 389.  
 Amaziah, son of Joash, idolatry of, 338; defeat and capture of, by Jehoash, 341; challenge of, to Jehoash, 342; death of, 342.  
 Ammonites, the, completely subdued, 263; wealth of the, 282, n.  
 Ammon, son of David, 266.  
 Amon, king of Judah, 367.  
 Amorites, 170.  
 Amos, the prophet, 343.  
 Amram, the father of Moses, 100.  
 Anak, children of, 144.  
 Angels, creation of, 3, n.; fall of, 11, n.  
 Antigonus, son of Aristobulus, 424.  
 Antiochus Epiphanes, 411.  
 Antiochus Eupator, 418.  
 Antiochus the Great, 409, 410.  
 Antiochus Sidetes, 420.  
 Antipater, 422.  
 Arad attacks the Israelites, 155.  
 Aram, 38.  
 Araunah the Jebusite, 273, 280.  
 Aretas, king of Idumea, 422.  
 Aristobulus I., son of John Hyrcanus, assumes the title of king, 421.  
 Aristobulus II., reign of, 422; appeals to Scaurus, 423; sent prisoner to Rome, 423.  
 Ark, the, built by Noah, 24; the, form of, 25; its size, 25; what built of, 25.  
 Ark of the Covenant, 134, 166, 167.  
 Ark of God, brought into the camp, 218; taken by the Philistines, 219; in the house of Obed-Edom, 258; brought to Jerusalem, 259; placing of, in the Temple, 287.  
 Armoni, son of Saul, 271.  
 Arphaxad, 37.  
 Artaxerxes, 402.  
 Aryan race, 33, 39.  
 Asa, 306; abolition of idolatry by, 306; invasion of Zerah the Ethiopian, 308; message of Azariah to, 308; renewal of the covenant, 310; his league with Benhadad, death of, 310.  
 Asahel, brother of Joab, death of, 252.  
 Asaph, 260.  
 Asenath, the wife of Joseph, 84.  
 Ashdod, 219.  
 Asher, tribe of, 180.  
 Ashkenaz, Asia derived from, 33.  
 Ashtaroth, 193, n.  
 Ashtoreth, 291.  
 Asmonæan family, pedigree of the, 415, n.; origin of the name, 415, n.  
 Asnapper, 398, n.  
 Asshur, 37.  
 Athaliah, daughter of Ahab, 313; slaughter of the seed royal by, 328; usurps the throne, 330; death of, 339.  
 Azariah, the prophet, 308.  
 Azariah, the high-priest, 346.  
 BAAL, 193, n.; worship of, introduced by Ahab, 313; slaughter of the prophets of, 319; extinction of the worship of, in Israel, 333.  
 Baal-worship, abolition of, by Elijah, 315.  
 Baasha, third king of Israel, 309; conspiracy of, 307; attacks Judah, 310.  
 Babel, its building, 38.  
 Bacchides, 419.  
 Bahurim, 269.  
 Balaam, 157; withstood by the angel, 158; his prophecy, 159; his death, 160.  
 Balak, 157, 158, 159.  
 Barak, 197, 198.  
 Baruch, 372.  
 Barzillai, 270, 271.  
 Bathsheba, wife of David, 265.  
 Beersheba, 59, 61, 88.  
 Belshazzar, 390.  
 Benaiah, chivalrous act of, 257.  
 Benhadad I. murdered by Hazael, 327.  
 Benhadad II. besieges Samaria, 321; his troops smitten with blindness at Dothan, 325; invests Samaria, 327; his death, 327.  
 Benhadad III., 337.  
 Benjamin, birth of, 78; brought into Egypt, 86; tribe of, 178; its wickedness and punishment, 186.  
 Berosus on the captivity, 372, n.  
 Bethel, 77; golden calf in, 303; rending of the altar at, 305; altar at, destroyed by Josiah, 369.  
 Bethlehem, 78, 204.  
 Bethshemesh, arrival of the ark of God at, 219; defeat of Judah at, 342.  
 Bethuel, 64.  
 Bethulia, siege of, 373, n.  
 Bezaleel, 136.

- Bezer, a city of refuge, 180.  
 Bidkar, 331.  
 Bilhah, handmaid of Rachel, 73.  
 Birds, &c. creation of, 6.  
 Boaz, 203.  
 Bochim, appearance of the angel at, 194.  
 CAIN, birth of, 16; offering of, 17; his sacrifice, its object, 18; his sin, 18; his punishment, 19.  
 Cainites, history of the, 19.  
 Caleb, 144; Hebron given him for an inheritance, 178.  
 Calf, golden, 130.  
 Canaan, curse of, by Noah, 32.  
 Canaan, 36; division of, 49; land of, 169; how peopled, 52, n. 170; its fertility, 181.  
 Canaanites, 170.  
 Candlestick, seven-branched, 134, 286.  
 Captivity, seventy years, 372, 383; prince of the, 386; chronology of the, 392; prophecies concerning, 395.  
 Carchemish, 370.  
 Carmel, mount, 317.  
 Cattle, &c. creation of, 6.  
 Census, first, 138; second, 160.  
 Chebar, the river, 384.  
 Chemosh, 291.  
 Chilion, 204.  
 Chronicles, Books of, 294.  
 Chronology of the antediluvian ages, 22; of Postdiluvian ages before Abraham, 40; of twelve judges, 214; of Hebrew kings, 379; of the Captivity, 392; of the five centuries between the Captivity and our Lord's nativity, 426.  
 Chushan-rishathaim, 194.  
 Circumcision, instituted by God, 54.  
 Cities of refuge, 180.  
 Cloud, the, and pillar of fire, 138.  
 Copt, or Captorim, 35.  
 Cord, scarlet, its meaning, 164, n.  
 Corruption, mount of, 291.  
 Covenant, God's, with Noah, 32; the making of the, 127; ratified by sacrifice, 129; renewal of the, by Josiah, 369.  
 Crassus plunders the Temple, 423.  
 Curse, removal of the, 30.  
 Cush, 35.  
 Cyrus, proclamation of, 396.  
 DAGON destroyed, 219.  
 Dan, tribe of, 180; golden calf at, 203.  
 Daniel the prophet, 387; visit of the angel Gabriel to, 390.  
 Darius the Mede, 390; decree of, 401.  
 Dathan, rebellion of, 146.  
 David's descent from Rahab, 171; the son of Jesse, 237; slays Goliath, 238, 239; a psalm of, preserved only in the Septuagint, 240, n.; his friendship with Jonathan, 240; Saul's jealousy of, 240; receives Michal as his wife, 241; escapes from Saul, 241; takes leave of Jonathan, 242; flies to Samuel at Ramah, 242; goes to Nob, 243; takes the shew-bread, 243; leaves his father and mother in charge of the king of Moab, 243; feigns madness, 243; flies to the cave Adullam, 243; defeats the Philistines at Keilah, 244; retires to the wilderness of Ziph, 244; dwells at Ziklag, 245; defeats the Amalekites, 246; his lamentation over Saul and Jonathan, 248; genealogy of, 249, n.; goes up to Hebron, 250; anointed by Samuel, 250; the early kingdom of, 251; becomes king of all Israel, 255; his victories over the Philistines, 256; brings the ark of God to Jerusalem, 259; extends the borders of Israel, 262; his great sin, 265; sons of, 266, n.; flies from Jerusalem, 267; crosses the Jordan, 269; returns to Jerusalem, 270; the three years' famine, 271; fetches the bones of Saul and Jonathan from Jabesh - Gilead, 271; numbers the people, 272; the three days' pestilence, 272; buys the threshing-floor of Araunah the Jebusite, 273; his last days, 274; his death, 274; his preparations for building the Temple, 281.  
 Day, signification of the word in accounts of creation, 4.  
 Dead Sea, the, its level, 58, n.  
 Death, entrance of, into the world, 18.  
 Debir, city of, taken by Joshua, 176.  
 Debir, king of Eglon, 175.  
 Deborah, the third judge, 196.  
 Dedication, festival of, 137.  
 Degrees, psalms of (see Psalms).  
 Delilah, the wife of Samson, 212.  
 Deluge, the, 24; its duration, 30.  
 Deuteronomy, 152.  
 Diadochi, the, 408.  
 Diagrams—  
   The tabernacle, 135.  
   The camp of Israelites, 139.  
   The city of Jerusalem, 255.  
 Dinah, Jacob's daughter, 73.  
 Doeg the Edomite, 243.

- Dothan, 80; Syrians smitten with blindness at, 325.
- EBAL, mount, 172.
- Ebenezer, 218, 221.
- Ecclesiastes, Book of, 292.
- Edar, the tower of.
- Eden, situation of, 9.
- Edom, smitten by David, 264.
- Eglon, city of, taken by Joshua, 176.
- Eglon, king of Moab, 195; death of, 196.
- Egypt, the ten plagues of, 108.
- Egyptians, destruction of, in the Red Sea, 119.
- Ehud, the second of the judges, 195.
- Ekron, 219.
- Elah, fourth king of Israel, 309; slain by Zimri, 309.
- Elam, 37.
- Eldad, 141, 142.
- Elders, seventy, choosing of, 141.
- Eleazar, son of Mattathias, 418.
- Eleazar, priesthood transferred to, 155.
- Eli the high-priest, 216; rebuked by God, 217; the sons of, 217.
- Eliab, son of Jesse, 238.
- Eliezer, Abraham's steward, 64.
- Eliezer the prophet, 320.
- Elijah, sudden appearance of, 313; fed by the ravens, 315; with the widow of Zarephath, 315; assembles the prophets of Baal, 317; flies to the wilderness of Beersheba, 319; in Mount Horeb, 319; translation of, 323; posthumous letter of, to Jehoram, 324.
- Elim, 121.
- Elimelech, 204.
- Elisha, visit of the three kings to, 322; heals Naaman the Syrian, 327; sends to anoint Jehu, 331; death of, 339.
- Elishah, son of Javan, 34.
- Ilkanah, the father of Samuel, 215.
- Ilon, the tenth judge, 209.
- Endor, witch of, 246.
- Engedi, David dwells in the wilderness of, 244.
- Enoch the Cainite, 19.
- Enoch the Sethite, translation of, 20.
- Ephraim, birth of, 84; tribe of, 178.
- Ephraim, wood of, 270.
- Ephraimites, slaughter of the, 209.
- Ephrath, 78, 204.
- Ephron the Hittite, 65.
- Esar-haddon, 366, 398.
- Esau, birth of, 65; sells his birthright, 68; marries, 69; a "profane person," 69; tries to obtain the blessing, 70; is rejected, 71; blessed by Isaac, 71; his reconciliation with Jacob, 76.
- Eshcol, valley of, 144.
- Esther, book of, 394.
- Esther, 402.
- Etam, the rock of, 211.
- Etham, 121.
- Eve, judgment of, 13; her punishment, 14.
- Evil-Merodach, king of Babylon, 374, 390.
- Exodus, meaning of the word, 94.
- Ezekiel the prophet, 374, n. 387.
- Ezion-geber, 320, 323.
- Ezra, his collection of the Psalms, 275; book of, 394, 402.
- FEAR, the result of man's disobedience, 12.
- Fire, hallowed, 137.
- Fishes, &c. creation of, 6.
- Flood, the beginning of, 27; its cause, 28, n.; its progress, 28; destruction of all living creatures, 28; its decrease, 29.
- Food, supernatural, daily supply of, to Israelites, 123.
- Free-will, the image of God's will, 8.
- GAAL, son of Ebed, 206.
- Gabriel, the angel, 390.
- Gad, tribe of, 177, 180.
- Gad the prophet, 243.
- Galilee, lake of, 169.
- Gath, 219, 237.
- Gedaliah, son of Ahikam, 377.
- Gentiles, the isles of the, 34.
- Gerizim, mount, 172; temple built on, 390.
- Geshurites, the, 245.
- Gezrites, the, 245.
- Gibeon attacked by the Amorites, 175; battle of, 252; thanksgiving held by Solomon at, 278.
- Gibeonites, stratagem of, 175.
- Gideon, the fourth judge, 199.
- Gilboa, battle of, 247; mount, 246, 247, 248.
- Gilgal, plain of, 174.
- Girgashites, 170.
- Gog, a name of Magog, 34.
- Golan, a city of refuge, 180.
- Goliath of Gath, 237; defies the Israelites, 238.
- Gomer, represented by the Cymmerian race, 33.
- Gomorrah, 36.
- Goshen, 90; the land of, 176, n.
- Gospel, primeval, 15.

- HABAKKUK**, the prophet, 368.  
**Hadad**, 292.  
**Hadadezer**, king of Zobah, 263.  
**Hagar**, 54; sent away by Abraham, 59.  
**Haggai**, the prophet, 400.  
**Hallelujah**, the great, 276.  
**Ham**, ancestor of Canaanites, 32; his descendants, 35; race of, 34, 39.  
**Haman**, 402.  
**Hamor the Hittite**, 77.  
**Hanani**, the prophet, 310.  
**Hananiah**, the false prophet, 375.  
**Hannah**, wife of Elkanah, 215; her psalm of thanksgiving, 216.  
**Hanun**, king of Ammon, ill-treats David's messengers, 263.  
**Haran**, 46, n.  
**Harosheth of the Gentiles**, 196, 197.  
**Havilah**, 35.  
**Hazaël** murders Benhadad, 327; attacks Jerusalem, 336; war of, with Jehoash, 339.  
**Hazereth**, 142.  
**Hazor**, city of, burnt with fire, 176.  
**Heber**, 65.  
**Heber**, the Kenite, 197, 198.  
**Hebrew**, meaning of the word, 37, n.; race, monarchical age of, 225.  
**Hebron**, 63, 144; city of, taken by Joshua, 176; given to Caleb for an inheritance, 178; a city of refuge, 180; feast kept there by David, 254.  
**Heliodorus**, apparition in the Temple to, 411.  
**Heman**, 260.  
**Herod the Great** marries Mariamne, 424.  
**Hezekiah**, king of Judah, 359; tries to reclaim Israel from idolatry, 361; illness of, 362; pays tribute to Sennacherib, 362; kingdom of, invaded by Sennacherib, 363; miraculous deliverance of, 364; embassy of Merodach-baladan to, 365.  
**Hiel**, the Bethelite, 171.  
**Hiram**, king of Tyre, 262.  
**Hittites**, 170.  
**Hivites**, 170.  
**Hoham**, king of Hebron, 175.  
**Holofernes**, 373, n.  
**Holy of Holies**, 174, 286.  
**Hophni**, son of Eli, 218.  
**Hor**, mount, 154.  
**Horam**, king of Gezer, 176.  
**Horeb**, the burning bush, 104; striking of the rock at, 153.  
**Hosea**, the prophet, 345.  
**Hoshea**, son of Elah, ascends the throne of Israel, 353; alliance of, with the king of Egypt, 353; taken captive by Shalmaneser, 355.  
**Huldah** the prophetess, 369.  
**Hushai**, 269.  
**Hyrcanus**, John, 420.  
**Hyrcanus II.**, 422.  
**IBZAN**, the ninth judge, 209.  
**Ichabod**, son of Phinehas, 219.  
**Iddo**, the prophet, 304.  
**Innocents**, holy, massacre of the, by Herod, 424.  
**Ipsus**, 408.  
**Isaac**, birth of, 55, 59; trial of his faith, 61; blessed by God, 66; his death, 67, 78.  
**Isaiah**, vision of, 348; the prophet, 352; message of, to Hezekiah, 362; death of, 366.  
**Ishbosheth**, son of Saul, 249; reigns over Israel, 252; death of, 253.  
**Ishmael**, birth of, 54; departure of, 59.  
**Ishmael**, the murderer of Gedaliah, 377.  
**Ishmaelites**, 46, n.  
**Israel**, carried captive by Tiglath-pileser, 353; kingdom of, its destruction by Shalmaneser, 355; genealogy of the kings of, 357.  
**Israelites**, descended from Eber, 37; their choice and election by God, 43; their increase in Egypt, 95; their occupations, 96; their separate nationality, 97; their oppression and bondage in Egypt, 98; thrust out of Egypt, 116; their departure from Sinai to take possession of Canaan, 137; order of their march, 139; order of encampment, 139; murmuring of the mixed multitude, 141; their rebellion at Kadesh-Barnea, 144; turned back from Canaan, 145; the thirty-eight years' wandering in the wilderness, 146; their return to Kadesh-Barnea, 153; cross the Jordan, 165-167; their entrance into Canaan, 168; wealth of, 168; head-quarters during the conquest of Canaan, 174; subdued the whole of Southern Palestine, 176; dispersion of the tribes, 177; elements of danger in the dispersion of the tribes, 185; their unenterprising and covetous spirit, 187; democratic theocracy of, 190, 192; cessation of the office of leader, 191; national bond of unity, 191; their principles of self-government, 191; their idolatrous practices, 193; first servitude of, 194; Moabite

- servitude, 195; third servitude of, 196; fourth servitude, 199; fifth servitude, 206; sixth servitude, 209; their choice of a king, 226.  
Issachar, tribe of, 179.
- JABAL, 20.  
Jabbok, crossed by Jacob, 75.  
Jabesh-Gilead, 248.  
Jacob, birth of, 65; in his father's house, 67; obtains his brother's birthright, 68; blessed by Isaac, 69; his dream, 71; sojourn at Padan-Aram, 71; his marriage, 72; his return to Canaan, 73; his twelve sons, 73; his covenant with Laban, 74; his fear of Esau, 75; wrestles with the angel, 76; his name changed, 76; his reconciliation with Esau, 76; his return to Bethel, 77; his arrival at Hebron, 78; goes down into Egypt, 78, 88; posterity of, 89, n.; settles in Goshen, 90; blesses his sons, 91; his death, 91; his burial at Machpelah, 92.  
Jaddua, the high-priest, 407.  
Jael, the wife of Heber, 198.  
Jahziel, 318.  
Jair, the seventh judge, 206.  
Jabin, king of Canaan, 196-199.  
Jannes and Jambres, 108.  
Japheth, prophecy concerning, 32; his birth, 33; race of, 33.  
Japhia, king of Lachish, 175.  
Jasher, book of, 248.  
Jason, the high-priest, 412.  
Javan, his descendants, 34.  
Jebel Mûsa, 126, n.  
Jebus, city of, 254.  
Jebusites, 170, 255.  
Jedediah, name given to Solomon, 266.  
Jeduthun, 260.  
Jehoash (or Joash), king of Israel, 337; visit of, to Elisha, 339; parable of, 341; war of, with Hazael, 339.  
Jehoahaz, king of Israel, 337.  
Jehoahaz, king of Judah, 371.  
Jehoiachin, reign of, 373; captivity of, 374.  
Jehoiada, 330; restoration of the Temple worship by, 332; of the Temple itself, 334; death of, 334.  
Jehoiakim destroys the roll, 372; Jerusalem taken by Nebuchadnezzar, 372; death of, 373.  
Jehonadab, son of Rechab, 333.  
Jehoram, king of Judah, judgment of God on, 324; defeats the Moabites, 325; rebellion of the Edomites against, 326; slain by Jehu, 327.  
Jehoram, ninth king of Israel, 325; Samaria delivered from the Syrians, 327; slain by Jehu, 331.  
Jehoshaphat, his alliance with Ahab, 314; synagogues established by, 314; goes to Samaria, 316; invasion of the Moabites, Ammonites, and Edomites, 318; reorganizes the judicial system of the kingdom, 318; reproved by Jehu the prophet, 318; his alliance with Ahaziah, 320; his alliance with Jehoram, 320; miraculous supply of water to, 322; death of, 324.  
Jehoshaba, wife of Jehoiada, 328.  
Jehovah, the sacred name, 104, n.; reveals Himself to Moses, 104.  
Jehovah-jireh, 62.  
Jehu, slays Jehoram, 327; anointed king, 331; meeting of Jehonadab with, 333; extinction of Baal-worship by, 333; establishment of the dynasty of, 335.  
Jehu, the prophet, 309, 318.  
Jephthah, the eighth judge, 206; defeats the Ammonites, 207; his rash vow, 208.  
Jeremiah, the prophet, 366; imprisonment of, 372; death of, 377.  
Jericho, 163; its capture and destruction, 170; curse pronounced on, 171.  
Jeroboam, supposed to be the son of Shimei, 297; probable relation to the house of Saul, 297, n.; his meetings with Ahijah, 297; his meeting with Ahijah the Shilonite, 299; his flight to Egypt, 299; made king over Israel, 299; rebuilds Shechem, 301; appearance of the man of God to, 303; sets up the golden calves, 303; death of his son, 305; sends to consult Ahijah, 305; defeated by Abijah, king of Judah, 305; extermination of his family, 307; death of, 307.  
Jeroboam II., prosperity of his reign, 343.  
Jerubbaal, name of Gideon, 200.  
Jerusalem, adopted as the capital of Israel and Judah, 254; the central home of the Mosaic system, 257; capture of, 372; second surrender of, 373; final capture of, 376; rebuilding of, 403; taken possession of by Ptolemy, 408.  
Jeshua, the high-priest, 386, 397.  
Jesse, the father of David, 237, 238;

- and his wife given in charge to the king of Moab, 243.
- Jethro, receives Moses, 102.
- Jews, the, settlement of, in Chaldaea, 384; distinctive nationality maintained by, in Egypt, 385; genealogies of, 385; continued care of God for, in Egypt, 386; succession of prophets among, in Babylon, 387; return of, to Jerusalem, under Zerubbabel, 397; and Samaritans, disagreements between, 399; second restoration of, under Ezra, 402; massacre of, by Antiochus, 413; persecutions of, by Antiochus, 414.
- Jezebel, wife of Ahab, 313; death of, 327, 331.
- Joab defeats Abner, 252; kills Abner, 253; chivalrous act of, 257; death of, 277.
- Joash, the father of Gideon, 200; king of Israel, crowned, 330.
- Joash, king of Judah, rescue of, by Jehosheba, 330; minority of, 332; death of, 338.
- Job, the book of, probably written by Moses, 102, n.
- Jocbebed, the wife of Amram, 100.
- Joel, the prophet, 340.
- Johanan, 377.
- John, St., the Baptist, 425.
- Jokshan, 63.
- Joktan, 38.
- Jonah, the prophet, 343.
- Jonathan, son of Saul, his attack on Geba, 232; defeats the Philistines, 234; his friendship with David, 240; takes leave of David, 242; his last interview with David, 244; death of, 247.
- Jonathan, the high-priest, 406.
- Jonathan Maccabæus, 419, 420.
- Jordan, miraculous drying up of the, 165; course of, 169.
- Joseph sold into bondage, 79; his dreams, 80; bought by Potiphar, 81; cast into prison, 82; interprets the dreams of the butler and baker, 82; set over the land of Egypt, 83; marries Asenath, 84; his brethren, feast to them, 86; reveals himself to his brethren, 87; his death, 92; sepulchre of, 173.
- Joseph, nephew of Onias, 409.
- Joshua attended Moses to the mount, 129; book of, 152; his original name, 161, n.; appointed Moses' successor, 161; God's promise to him, 163; the breaking up of the camp, 164; renewal of the Covenant on Mount Gerizim, 173; defeats the Amorites, 175; his final blessing of the tribes, 181; assembles the elders of Israel, 188; his last days, 188; calls together the congregation of the people, 189; makes a covenant with the people, 189; his death, 190.
- Josiah, prophecy concerning, 303; minority of, 368; reformation effected by, 369; death of, 370.
- Jotham, the son of Gideon, his parable, 205.
- Jotham, king of Judah, 350.
- Judah, son of Jacob, 81; tribe of, 178; genealogy of the kings of, 378.
- Judas Maccabæus defeats Apollonius, 416; defeats the army of Lysias, 417; restores the Temple services, 417; defeats Nicanor, 418; death of, 419.
- Judea described, 178; annexed to Syria by Pompey, 423.
- Judges, book of, 184.
- Judges, twelve, chronology of, 214.
- Judith, 373, n.
- KADESH-BARNEA, 143.
- Kedesh, a city of refuge, 180.
- Keilah, besieged by the Philistines, 244.
- Kenites, 125.
- Keturah, wife of Abraham, 63.
- Kibroth-hattaavah, 142.
- Kings, books of, 294.
- Kings, Hebrew, chronology of, with the contemporary prophets, 379.
- Kirjath-jearim, 220; the resting-place of the Ark, 258.
- Kish, the father of Saul, 227.
- Kittim, 34.
- Korah, the children of, 215, n.; the rebellion of, 146.
- LABAN, the Syrian, 64.
- Laban, 73; his covenant with Jacob, 74.
- Laborosoarchod, 390.
- Lachish, city of, taken by Joshua, 176; siege of, 364.
- Lahai-roi, well of, 65.
- Laish, 180.
- Lamech, 20; murder committed by, 24.
- Land, Promised, complete possession of, 262; eastern boundaries of, 262; western boundaries of, 262; northern boundaries of, 263; southern boundaries of, 263.
- Language, the Aryan, 39; the Hamitic, 39; the Semitic, 39.

- Law, promulgation of the, 126; ceremonial, 129; inauguration of the, 136.  
 Leah, wife of Jacob, 72.  
 Lebanon, house of the forest of, 281.  
 Levi, death of, 98; tribe of, 178, 180.  
 Leviticus, derivation of the word, 94.  
 Libnah, city of, taken by Joshua, 176; siege of, 364.  
 Life, tree of, 9; its sacredness, 31; human, its duration, 39.  
 Light, creation of, 5.  
 Lot, his quarrel with Abraham, 48; carried captive by the Assyrians, 50; his escape from Sodom, 57.  
 Lud, 38.  
 Luz, 71.  
 Lysias, viceroy of Syria, 417.  
 MACCABEE, origin of the name, 415, n.  
 Maccabees, books of, 419.  
 Machpelah, cave of, 63.  
 Madai, or Medes, 34.  
 Magog, the land of, 34.  
 Mahanaim, 269; the hosts of, 75.  
 Mahlon, 204.  
 Makkedah, cave of, 175; city of, taken by Joshua, 176.  
 Malachi, the prophet, 405.  
 Man, created perfect by God, 6; God's viceroy on earth, 7; fall of, 10; its cause, 11; its results, 12; sentence upon, 14; primeval, his great age, 21.  
 Manasseh, son of Jacob, 84; tribe of, 177-180.  
 Manasseh, king of Judah, 365; his idolatry and cruelty, 366; taken captive by Esar-haddon, 366; repentance of, 367.  
 Manasseh, a Samaritan priest, 399.  
 Mankind, creation of, 6; increase and degeneration of, 19; dispersion of, 33.  
 Manna, 122; ceasing of, 167.  
 Manoh, the father of Samson, 209.  
 Marah, 121.  
 Mareshah, battle of, 308.  
 Mariamne, wife of Herod the Great, 422, 424.  
 Marriage, instituted by God, 8.  
 Mattan, high-priest of Baal, 332.  
 Mattaniah (see Zedekiah).  
 Mattathias, 415, 416.  
 Matter, its creation by God, 3; its nature, 3; interval between the original creation of, and the six days' work, 3.  
 Medad, 141, 142.  
 Medes, Madai the ancestor of, 34.  
 Megiddo, battle of, 370.  
 Melchi-shuah, son of Saul, death of, 247.  
 Melchizedek, 50; who he was, 51; his meeting with Abraham, 51.  
 Menahem, king of Israel, 349.  
 Menelaus, the high-priest, 413.  
 Mephibosheth, son of Jonathan, 253, 268.  
 Mephibosheth, son of Saul, 271; his pardon, 271.  
 Merab, daughter of Saul, 241.  
 Mercy-seat, the, 134.  
 Meribah, 154.  
 Merom, waters of, 176.  
 Mesha, king of Moab, 325; offering up his eldest son, 322.  
 Meshach, 386.  
 Meshech, 34.  
 Messiah, promise of a, renewed, 261; prophecy of, by Isaiah, 354.  
 Micah, a man of Mount Ephraim, 193.  
 Micah, the prophet, 350.  
 Micaiah, the prophet, 316, 321.  
 Michal, daughter of Saul, given to David, 241; stratagem of, 241.  
 Midian, 63.  
 Midianites, defeated by Gideon, 201.  
 Milcom, 291.  
 Miriam, 100; her contention with Moses, 142; struck with leprosy, 143; her death, 154.  
 Mishna, 422, n.  
 Mizpeh, 74; congregation of Israel judged by Samuel, 220; of Moab, 243.  
 Mizraim, or Egypt, 35.  
 Moabites, the, their subjugation by David, 262.  
 Modin, 415.  
 Moon, creation of the, 5.  
 Moral Law, proclamation of, 128.  
 Mordecai, 402.  
 Moriah, Mount, 61, 254; Temple built on, 280.  
 Moses, birth of, 99; adopted by Pharaoh's daughter, 100; meaning of the name, 100; refuses to be called the son of Pharaoh's daughter, 101; kills the Egyptian, 101; flies from Egypt, 102; marries Zipporah, 102; his call and mission, 104; God reveals himself to him at the burning bush, 104; leaves Jethro, 105; his rod turned into a cobra, 105, n.; song of, 119, 162; his intercession for Israel, 124; called up into the mount, 128; called a second time into the mount, 129; in the mount a third time for forty days, 132; blessing of, 162; his death, 160, 162.

Mosque of Omar, 281, n.

NAAMAH, wife of Solomon, 290.

Naaman, healing of, by Elisha, 327.

Nablous, 173.

Nabonedus, 390.

Nabopolassar, king of Babylon, 371.

Naboth, assassination of, 321.

Nadab, 129-137.

Nadab, second king of Israel, 307.

Nahash, king of Ammon, 230, 263.

Nahor, 64.

Nahum, the prophet, 364.

Naomi, the wife of Elimelech, 204.

Naphtali, tribe of, 180.

Nathan the prophet, 261.

Nativity of our Lord, and the Captivity, chronology between, 426.

Nazaries, the, 210, n.

Nebuchadnezzar, capture of Jerusalem by, 372; capture of Tyre by, 375; madness of, 389.

Nebuzaradan, captain of the guard to

Nebuchadnezzar, 377.

Negro race, 34, 39.

Nehemiah, book of, 394, 403.

Neriglissar, 390.

Nethinim, 175.

Nicanor, defeated and slain by Judas

Maccabæus, 418.

Nimrod, his kingdom, 35.

Nineveh, built by Asshur, 35; destruction of, 343.

Noachian precepts, 32, n.

Noah, chosen by God to continue the

human race, 24; his faith, 25; his

entrance into the ark, 27; his coming

out of the ark, 29; his sacrifice,

30; God's covenant with him, 32;

his prophecy, 32.

Numbers, why so called, 94.

OBADIAH, the prophet, 348.

Obed-Edom, 258.

Obed, the father of Jesse, 205.

Oded, the prophet, 308, n. 351.

Og, king of Bashan, 156.

Omri, sixth king of Israel, 311;

builds Samaria, 311; statutes of,

311.

On, city of, 90.

On, the son of Peleth, 147.

Onias, the high-priest, 409; deposed

from his office, 412; death of, 413.

Ophrah, 203.

Oreb, 202.

Orpah, 204.

Othniel, the first of the judges, 195.

PADAN-ARAM, 64, n.; Jacob's so-

jour there, 71.

Paran, Israelites' encampment at,

140; wilderness of, 143.

Passover, first celebration of, 115;

second, 137.

Patriarchs, antediluvian, genealogy

of, 21.

Pekah, son of Remaliah, alliance of,

with Rezin, 351; slain by Hoshea,

353.

Pekahiah, king of Israel, 349.

Peleg, birth of, 39.

Peniel, 76.

Peninnah, wife of Elkanah, 215.

Penuel, destruction of, 203.

Piram, king of Jarmuth, 175.

Perizzites, 170.

Petra, destruction of, 348.

Pharaoh, dream of, 83; God's com-

mand to, 106.

Pharaoh-Necho, king of Egypt, 370.

Pharaoh-Hophra, king of Egypt, 375,

389.

Pharisees, the, 422, n.

Phasaël, son of Antipater, 424.

Philistines sprung from Casluhim,

35; they invade Israel, 256.

Phinehas, sent against Moab, 160.

Phinehas, son of Eli, 218.

Phœnicians, 187.

Phut, 36.

Pi-hahiroth, 118.

Pithom, 99.

Plague, first, of the water changed

into blood, 108; of frogs, 109; of

flies, 110; of lice, 110; of murrain

among cattle, 111; of boils, 111; of

hail, thunder, and lightning, 112;

of locusts, 113; of darkness, 113;

destruction of the first-born, 114.

Pompey takes possession of Jeru-

salem, 423.

Potiphar, 81.

Prophets, schools of the, 142.

Psalms, composition of the 275; of

degrees, 276; the passion, 276; the

penitential, 276; the great Halle-

lujah, 276.

Ptolemy Epiphanes, 410.

Ptolemy Euergetes, 409.

Ptolemy Philadelphus, 408.

Ptolemy Philopator, 409.

Ptolemy Soter, 408.

Pul, king of Nineveh, 343, 349.

QUADRUPEDS, creation of, 6.

Quails, flock of, 142.

RAAMSES, 99.

Rabsaris, 363.

Rabshakeh, 363.

Rachel, her meeting with Jacob, 72;

her death at Ephrath, 78.

- Rahab, 164; marries Salmon, 171, n.  
 Rainbow, the, sign of the covenant, 32.  
 Ramah, 215, 309.  
 Rameses II., 98.  
 Ramoth-Gilead, battle of, 316, 321;  
   a city of refuge, 180.  
 Rebekah, her marriage with Isaac,  
   64; death of, 67; her stratagem, 70.  
 Rechabites, the, 373.  
 Red Sea, passage of the, 117.  
 Rehoboam, succeeds his father, 296;  
   his answer to the people of She-  
   chem, 298; revolt of the ten tribes,  
   298; message of Shemaiah to, 298;  
   invasion of the kingdom by Shishak,  
   300; death of, 302.  
 Rephaim, valley of, 256.  
 Rephidim, 123.  
 Reuben, his kindness to Joseph, 80;  
   tribe of, 177, 180.  
 Reuel (see Jethro).  
 Rezin, king of Syria, 350, 351.  
 Rezon, rebellion of, 292.  
 Riphath, 34.  
 Ruth, the Moabitess, narrative of, 203.  
 Ruth, book of, 184.
- SABBATH, instituted by God, 8.  
 Sadducees, the, 422, n.  
 Salathiel, son of Jehoiachin, 386.  
 Salem, 50, 254.  
 Samaria, built by Omri, 311; be-  
   sieged by Benhadad, 321; capture  
   of, 355.  
 Samaritans, origin of the, 398.  
 Samson, the twelfth judge, 209-213.  
 Samuel, 215; his birth, 216; his first  
   call, 217; the two books of, 224;  
   his meeting with Saul, 228; appears  
   to Saul, 247.  
 Sanballat, 403.  
 Sanhedrin, origin of, 126, n.  
 Sarai (see Sarah).  
 Sarah, change of her name, 55;  
   rivalry with Hagar, 59; gives birth  
   to Isaac, 59; her death, 63.  
 Sargon, king of Assyria, 355.  
 Saul, pedigree of, 227, n.; appointed  
   king, 227; his meeting with Samuel,  
   228; his anointing, 229; defeats the  
   Ammonites, 230; renewal of the  
   kingdom, 231; his sacrifice, 233;  
   defeat of the Philistines at Mich-  
   mash, 234; his rejection by God,  
   236; his jealousy of David, 240;  
   tries to kill David, 241; prophecies  
   at Naioth, 242; his slaughter of the  
   priests, 243; his pursuit of David,  
   244; the last days of, 246; consults  
   the witch of Endor, 246; death of,  
   247; his burial, 248.
- Saulite kingdom, ~~was~~, of David's time,  
 252.  
 Scopas, takes Jerusalem, 410.  
 Scythians, identified with Magog,  
 34.  
 Sea, brazen, 286; dead, 169.  
 Seba, 35.  
 Seleucus Philopator, 410; attempts to  
   plunder the Temple, 410.  
 Semitic race, 37, 39.  
 Sennacherib, invades Judah, 362;  
   sends to besiege Jerusalem, 363;  
   death of, 364.  
 Septuagint, the, 409.  
 Serpent, brazen, 155; destroyed by  
   Hezekiah, 362.  
 Serpents, fiery, 155.  
 Serpent, sentence upon the, 13.  
 Sesostris, 98.  
 Seth, birth of, 19.  
 Sethites, history of, 20.  
 Shadrach, 386.  
 Shallum, king of Israel, 347.  
 Shalmaneser, king of Assyria, 353.  
 Shame, the result of man's disobedi-  
   ence, 12.  
 Shamgar, 196.  
 Shammah, son of Jesse, 238.  
 Sheba, 35.  
 Sheba, son of Bichri, 270.  
 Shechem, 173; Jacob's well there, 80,  
   n.; a city of refuge, 180; Joshua's  
   covenant with the people, 189.  
 Shechem, son of Hamor, 77.  
 Shechinah, the, 286.  
 Shem, his blessing by Noah, 32;  
   birth of, 36; supposed to be Melchiz-  
   edek, 36; race of, 36.  
 Shemaiah, the prophet, 298, 300.  
 Shew-bread, table of, 134.  
 Shiloh, 174; sanctuary of, 179.  
 Shimei, insults David, 268; his  
   pardon, 271; death of, 278.  
 Shinar, the land of, 38.  
 Shishak, invasion of Judah by, 300.  
 Shur, the wilderness of, 120.  
 Sihon, king of the Amorites, 156.  
 Simeon, imprisonment of, 85; tribe  
   of, 178.  
 Simon Maccabæus, son of Matta-  
   thias, 420.  
 Simon the Just, 408.  
 Sin, sacrifices for, ordained by God, 16.  
 Sin, wilderness of, 121.  
 Sinai, 104; the wilderness of, 126;  
   journey from the Red Sea to, 120.  
 Sinaïtic inscriptions, 149, n.  
 Sisera, 196-198.  
 So, king of Egypt, 353.  
 Sodom, 36; and Gomorrah, destruc-  
   tion of, 56.

Solomon, birth of, 266; anointed king, 273, 274; causes Joab and Adonijah to be put to death, 277; his wisdom, 278; building of the Temple, 280; palace of, 281; blesses the people, 288; tribute paid to, 289; the works of, 289, n.; his commerce, 289; his intellectual greatness, 289; buildings of, 290; idolatry of, 290; death of, 292.

"Sons of God," the, 20.

Spies, sent by Moses, 143; sent by Joshua, 163.

Stars, creation of, 6.

Succoth, 77; the men of, 202.

Sun, creation of the, 5.

Syria, the kingdom of, destroyed, 353.

Syrians, descendants of Joktan, 38; subdued by David, 263.

TABERAH, 141.

Tabernacle, construction of, 133; its form and size, 133; its purpose, 134.

Tables:—

Comparative sizes of Ark and modern ships, 25.

Chronology of Antediluvian ages, 22.

Chronology of Postdiluvian ages before Abraham, 40.

Chronology of twelve judges, 214.

Chronology of Hebrew kings, 379.

Succession of Hebrew prophets, 379.

Chronology of the Captivity, 392.

Chronology after Captivity, 426.

Genealogy of Antediluvian patriarchs, 21.

Genealogy of Japhetic or Aryan race, 33.

Genealogy of Hamitic or Negro race, 35.

Genealogy of Semitic or Oriental race, 37.

Genealogy of Terah's descendants, 46.

Genealogy of David, 171, 249.

Genealogy of Saul, 227, 297.

Genealogy of Jeroboam, 297.

Genealogy of Ahab, 316.

Genealogy of kings of Judah, 378.

Genealogy of kings of Israel, 378.

Genealogy of the Maccabees, 415.

Jacob's wives and twelve sons, 73.

David's wives and sons, 266.

The five books of the Psalms, 275.

Tabor, mount, 197.

Tadmor, 290.

Tarshish, identified with Spain, 34.

Tartan, 363.

Tatnai, 401.

Temple, site of the, 280; David's preparations for building the, 281; plans and designs for, 282; amount of gold and silver collected for, 282; the first stone laid, 284; form of, 284; interior fabric of, 284; exterior fabric of, 285; courts of, 286; pillars in front of, 286; porch of the, 286; departure of the Shechinah from, 286, n.; dedication of, 287; shut up by Ahaz, 356; service, restoration of, by Hezekiah, 360; rebuilding of the, 397; rededication of, under Darius, 402; polluted by Antiochus, 413; restored by Judas Maccabæus, 417; and by Herod, 426.

Terah, death of, 39, 45; his descendants, 46, n.

Thisbe, birthplace of Elijah, 315.

Tibni, king of Israel, 311.

Tiglath-pileser, 351.

Time, Jewish reckoning of, 5, n.

Timmath, 210, 211.

Tinnath-serah, given to Joshua, 179.

Tiphseh, slaughter of the people of, 349.

Tiras, 34.

Togarmah, identified with Armenia, 33.

Tola, the sixth judge, 206.

Tongues, confusion of, 38, 39.

Tree of the knowledge of good and evil, 10.

Tree of life, 9.

Trinity, the Blessed, invoked by Jacob, 91, n.

Tubal, 34.

Tubal-Cain, 20.

Tyre, siege of, 375.

Ur of the Chaldees, 44, n.

Uriah, the Hittite, 265.

Urim and Thummim, 191.

Uzzah, death of, 258.

Uzziah or Azariah, king of Judah, 344; smitten with leprosy, 346.

WATER, supernatural supply of, to Israelites, 123.

Waters, division of the, 5.

Will, man's, the image of God's, 8.

Woman, creation of, 7; sentence upon, 14.

World, time occupied in the creation of, 4; renewal of God's paradisaical benediction upon, 31.

XERXES, 402.

ZACHARIAH, king of Israel, 347.

- Zalmunna, king of Midian, 202.  
 Zarephath, widow of, 315.  
 Zebah, king of Midian, 202.  
 Zebulon, tribe of, 179.  
 Zechariah, son of Jeberechiah, 344, n.  
 Zechariah, the prophet, 400; martyrdom of, 336.  
 Zedekiah (or Mattaniah), last king of Judah, 374; rebels against Nebuchadnezzar, 575; his cruel captivity and death, 376.  
 Zeeb, 202.  
 Zelophehad, inheritance of the daughters of, 179.  
 Zephaniah, the prophet, 368.  
 Zerah, the Ethiopian, 308.  
 Zerubbabel, son of Salathiel, 386; leads the Jews back to Jerusalem, 397.  
 Ziba, 268, 271.  
 Ziklag, David dwells at, 245; burnt by the Amalekites, 245.  
 Zilpah, handmaid of Leah, 73.  
 Zimri, fifth king of Israel, 311.  
 Zin, wilderness of, 153.  
 Zion, captured by David, 256.  
 Zoar, 57.  
 Zorah, 210, 211.

# NEW BOOKS

IN COURSE OF PUBLICATION BY

## MESSRS. RIVINGTON

WATERLOO PLACE, LONDON

HIGH STREET, OXFORD; TRINITY STREET, CAMBRIDGE

April, 1872

---

### THE GOSPEL OF THE CHILDHOOD.

*A Practical and Devotional Commentary on the Single Incident of our Blessed LORD'S Childhood (St. Luke ii. 41, to the end); designed as a Help to Meditation on the Holy Scriptures, for Children and Young Persons. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich.*

Square 16mo.

[In the Press.]

---

### HENRI PERREYVE. By A. GRATRY, *Prêtre*

*de l'Oratoire, Professeur de Morale Evangélique à la Sorbonne, et Membre de l'Académie Française. Translated, by special permission, by the Author of "A Dominican Artist," "Life of S. Francis de Sales," &c., &c.*

With Portrait. Crown 8vo. 7s. 6d.

---

### NOTITIA EUCHARISTICA. A Commentary,

*Explanatory, Doctrinal, and Historical, on the Order of the Administration of the Lord's Supper, or Holy Communion, according to the use of the Church of England. By W. E. SCUDAMORE, M.A., Rector of Ditchingham, and formerly Fellow of S. John's College, Cambridge.*

8vo. 28s.

---

LONDON, OXFORD, AND CAMBRIDGE

B

---

*Messrs. Rivington's*

---

**A SELECTION FROM THE SPIRITUAL**

LETTERS OF S. FRANCIS DE SALES, BISHOP AND PRINCE OF GENEVA. *Translated by the Author of "Life of S. Francis de Sales," "A Dominican Artist," &c., &c.*

Crown 8vo. 6s.

---

**FIFTEEN SERMONS PREACHED BEFORE**

THE UNIVERSITY OF OXFORD, BETWEEN A.D. 1826 AND 1843. *By JOHN HENRY NEWMAN, B.D., some time Fellow of Oriel College, Oxford.*

Printed uniformly with the "Parochial and Plain Sermons."

New Edition. Crown 8vo. 5s.

---

**THE BOOK OF LESSONS.** *Containing the*

*Proper Psalms and Lessons for Sundays and Holy Days, together with the Daily Lessons from the Calendar, printed in full, according to the New Table of Lessons.*

Cambridge Edition. Crown 8vo. 9s.

---

**VITA ET DOCTRINA JESU CHRISTI; OR,**

MEDITATIONS ON THE LIFE OF OUR LORD. *By N. AVANCINI. In the Original Latin. Adapted to the use of the Church of England. With Preface by the REV. E. KING, M.A., Principal of Cuddesdon Theological College.*

Imperial 32mo. [Just Ready.]

---

**STONES OF THE TEMPLE; OR, LESSONS**

FROM THE FABRIC AND FURNITURE OF THE CHURCH. *By WALTER FIELD, M.A., F.S.A., Vicar of Godmersham.*

With numerous Illustrations. Crown 8vo. 7s. 6d.

---

*WATERLOO PLACE, Pall Mall, LONDON*

---

## *New Publications.*

---

**A HISTORY OF THE HOLY EASTERN CHURCH.** *The Patriarchate of Antioch, to the Middle of the Fifth Century.* By the REV. JOHN MASON NEALE, D.D., late Warden of Sackville College, East Grinstead. Followed by a *History of the Patriarchs of Antioch, translated from the Greek of Constantius I., Patriarch of Constantinople.* Edited, with an Introduction, by GEORGE WILLIAMS, B.D., Vicar of Ringwood, late Fellow of King's College, Cambridge.

8vo.

[In the Press.]

---

**FABLES RESPECTING THE POPES OF THE MIDDLE AGES.** *A Contribution to Ecclesiastical History.* By JOHN J. IGN. VON DÖLLINGER. Translated, with Introduction and Appendices, by ALFRED PLUMMER, M.A., Fellow and Tutor of Trinity College, Oxford.

8vo. 14s.

---

**PHYSICAL FACTS AND SCRIPTURAL RECORD; OR, EIGHTEEN PROPOSITIONS FOR GEOLOGISTS.** By W. B. GALLOWAY, M.A., Vicar of St. Mark's, Regent's Park, and Chaplain to the Right Hon. Lord Viscount Hawarden.

8vo. 10s. 6d.

---

**DICTIONARY OF SECTS, HERESIES, AND SCHOOLS OF THOUGHT.** By Various Writers. Edited by the REV. JOHN HENRY BLUNT, M.A., F.S.A., Editor of the "Dictionary of Doctrinal and Historical Theology."

(Forming the Second Portion of the "Summary of Theology and Ecclesiastical History," which Messrs. Rivington have in course of preparation as a "Thesaurus Theologicus" for the Clergy and Laity of the Church of England.)

Imperial 8vo.

[In the Press.]

---

AND AT OXFORD, AND CAMBRIDGE

---

Messrs. Rivington's

---

A COMPANION TO THE OLD TESTAMENT. *Being a Plain Commentary on Scripture History, down to the Birth of our Lord.*

Small 8vo.

[In the Press.]

A GLOSSARY OF ECCLESIASTICAL

TERMS. *Containing Brief Explanations of Words used in Theology, Liturgiology, Chronology, Law, Architecture, Antiquities, Symbolism, Greek Hierology and Mediæval Latin ; together with some account of Titles of our Lord, Emblems of Saints, Hymns, Orders, Heresies, Ornaments, Offices, Vestments and Ceremonial, and Miscellaneous Subjects. By Various Writers.*

*Edited by the REV. ORBY SHIPLEY, M.A.*

Crown 8vo. 18s.

A SHADOW OF DANTE. *Being an Essay towards studying Himself, his World, and his Pilgrimage.* By MARIA FRANCESCA ROSSETTI.

With Illustrations. Crown 8vo. 10s. 6d.

A THEORY OF HARMONY. *Founded on the Tempered Scale. With Questions and Exercises for the use of Students.* By JOHN STAINER, MUS. DOC., M.A., Magd. Coll., Oxon.

8vo. 7s. 6d.

RECOLLECTIONS OF OBER-AMMERGAU

IN 1871. *By HENRY NUTCOMBE OXENHAM, M.A., late Scholar of Balliol College, Oxford.*

Crown 8vo. 3s. 6d.

---

WATERLOO PLACE, Pall Mall, LONDON

---

## *New Publications.*

---

### THE HOLY CATHOLIC CHURCH: ITS

DIVINE IDEAL, MINISTRY, AND INSTITUTIONS. *A Short Treatise. With a Catechism on each Chapter, forming a Course of Methodical Instruction on the subject.* By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich.

Crown 8vo.

[Nearly Ready.

---

### A HANDY BOOK ON THE ECCLESIAS-

TICAL DILAPIDATIONS ACT, 1871. *With Remarks on the Qualification and Practice of Diocesan Surveyors.* By EDWARD G. BRUTON, Fellow of the Royal Institute of British Architects, and Diocesan Surveyor, Oxford.

Crown 8vo. 3s. 6d.

---

### SERMONS ON CERTAIN OF THE LESS

PROMINENT FACTS AND REFERENCES IN SACRED STORY. By HENRY MELVILL, B.D., late Canon of St. Paul's.

New Edition. Two vols. Crown 8vo. 5s. each.

---

### ELEMENTS OF RELIGION. *Lectures*

*delivered at St. James's, Piccadilly, in Lent, 1870.* By HENRY PARRY LIDDON, D.D., D.C.L., Canon of St. Paul's, and Ireland Professor of Exegesis in the University of Oxford.

Crown 8vo.

[In the Press.

---

### AIDS TO PRAYER; OR, THOUGHTS ON

THE PRACTICE OF DEVOTION. *With Forms of Prayer for Private Use.* By DANIEL MOORE, M.A., Chaplain in Ordinary to the Queen, and Vicar of Holy Trinity, Paddington, Author of "*Sermons on Special Occasions.*"

Second Edition. Square 32mo. 2s. 6d.

---

AND AT OXFORD, AND CAMBRIDGE

---

*Messrs. Rivington's*

---

SCENES FROM GREEK PLAYS. *Rugby*

*Edition. Abridged and adapted for the use of Schools, by*  
ARTHUR SIDGWICK, M.A., *Assistant Master at Rugby School,*  
*and formerly Fellow of Trinity College, Cambridge.*

ARISTOPHANES. *The Clouds. The Frogs.*  
*The Knights. Plutus.*

EURIPIDES. *Iphigenia in Tauris. The Cyclops.*

Small 8vo. 1s. 6d. each, or 1s. in paper cover.

---

CHURCH ORGANS: *Their Position and Con-*

*struction. With an Appendix containing some Account of the*  
*Mediæval Organ Case still existing at Old Radnor, South Wales.*  
By FREDERICK HEATHCOTE SUTTON, M.A., *Vicar of Thed-*  
*dingworth.*

With Illustrations. Imperial folio. [Just Ready.]

---

THE PATH OF HOLINESS: *A First Book*

*of Prayers, with the Service of the Holy Communion, for the*  
*Young. Compiled by a Priest. Edited by the Rev. T. T.*  
CARTER, M.A., *Rector of Clewer, Berks.*

With Illustrations. Crown 16mo, 1s. 6d., or limp cloth, 1s.

---

PROGRESSIVE EXERCISES IN LATIN

ELEGIAC VERSE. *By C. G. GEPP, B.A., late Junior Student*  
*of Christ Church, Oxford, and Assistant Master at Tonbridge*  
*School.*

Second Edition, Revised. Crown 8vo. 3s. 6d.

---

WATERLOO PLACE, PALL MALL, LONDON

---

*New Publications.*

---

THE ATHANASIAN ORIGIN OF THE  
ATHANASIAN CREED. *By* J. S. BREWER, M.A., *Preacher*  
*at the Rolls, and Honorary Fellow of Queen's College, Oxford.*

Crown 8vo. 3s. 6d.

---

AN INTRODUCTION TO ARISTOTLE'S  
ETHICS. *Books I.—IV. (Book X. Ch. vi.—ix. in an Ap-  
pendix), with a Continuous Analysis and Notes, intended for the*  
*Use of Beginners and Junior Students. By the* REV. EDWARD  
MOORE, B.D., *Principal of St. Edmund Hall, Oxford, and late*  
*Fellow and Tutor of Queen's College.*

Crown 8vo. 10s. 6d.

---

S. FRANCIS DE SALES, BISHOP AND  
PRINCE OF GENEVA. *By the Author of "A Dominican*  
*Artist," "Life of Madame Louise de France," &c., &c.*

Crown 8vo. 9s.

---

HISTORICAL NARRATIVES. *From the*  
*Russian. By* H. C. ROMANOFF, *Author of "Sketches of the*  
*Rites and Customs of the Greco-Russian Church," &c.*

Crown 8vo. 6s.

---

THE WAY OF LIFE. *A Book of Prayers*  
*and Instruction for the Young at School. Compiled by a Priest.*  
*Edited by the* REV. T. T. CARTER, M.A., *Rector of Clewer, Berks.*

Imperial 32mo. 1s. 6d.

---

AND AT OXFORD, AND CAMBRIDGE

---

Messrs. Rivington's .

---

THOUGHTS ON PERSONAL RELIGION.

*Being a Treatise on the Christian Life in its Two Chief Elements, Devotion and Practice.* By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich.

New Presentation Edition, elegantly printed on Toned Paper.  
Two vols. Small 8vo. 10s. 6d.

An Edition in one vol., 6s. 6d.; also, a CHEAP EDITION, 3s. 6d.

---

VERSICULI ALIQUOT LATINI. By WILLIAM

ALMACK, of St. John's College, Cambridge, and one of the Masters of Bradfield College.

Crown 8vo. 4s.

---

ENGLISH NURSERY RHYMES. TRANS-

LATED INTO FRENCH. By JOHN ROBERTS, M.A., Fellow of Magdalene College, Cambridge.

Square 16mo. 2s. 6d.

---

THE PRINCIPLES OF THE CATHEDRAL

SYSTEM VINDICATED AND FORCED UPON MEMBERS OF CATHEDRAL FOUNDATIONS. *Eight Sermons, preached in the Cathedral Church of the Holy and Undivided Trinity, of Norwich.* By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich, late Prebendary of St. Paul's, and one of Her Majesty's Chaplains.

Crown 8vo. 5s.

---

OUR MOTHER CHURCH ; *being Simple Talk*

*on High Topics.* By MRS. JEROME MERCIER.

Crown 8vo.

[Just Ready.]

---

WATERLOO PLACE, Pall Mall, LONDON

---

## *New Publications.*

---

DICTIONARY OF DOCTRINAL AND HISTORICAL THEOLOGY. *By Various Writers. Edited by the* REV. JOHN HENRY BLUNT, M.A., F.S.A., *Editor of "The Annotated Book of Common Prayer."*

Imperial 8vo. 42s.

---

THE PSALMS. *Translated from the Hebrew. With Notes, chiefly Exegetical. By* WILLIAM KAY, D.D., *Rector of Great Leighs; late Principal of Bishop's College, Calcutta.*

8vo. 12s. 6d.

---

SERMONS. *By* HENRY MELVILL, B.D., *late Canon of St. Paul's, and Chaplain in Ordinary to the Queen.*  
New Edition. Two vols. Crown 8vo. 5s. each.

---

THE ORIGIN AND DEVELOPMENT OF RELIGIOUS BELIEF. *By* S. BARING-GOULD, M.A., *Author of "Curious Myths of the Middle Ages."*

Vol. I. Monotheism and Polytheism. Second Edition. 8vo. 15s.  
Vol. II. Christianity. 8vo. 15s.

---

PARISH MUSINGS; OR, DEVOTIONAL POEMS. *By* JOHN S. B. MONSELL, LL.D., *Rural Dean, and Rector of St. Nicholas, Guildford.*

Fine Edition. Small 8vo. 5s.

Cheap Edition, 18mo, limp cloth, 1s. 6d.; or in cover, 1s.

---

AND AT OXFORD, AND CAMBRIDGE

---

*Messrs. Rivington's*

---

SERMONS ON SPECIAL OCCASIONS. *By*

DANIEL MOORE, M.A., *Chaplain in Ordinary to the Queen, and Vicar of Holy Trinity, Paddington; Author of Hulsean Lectures on "The Age and the Gospel," "Aids to Prayer," &c.*

Crown 8vo. 7s. 6d.

---

PRAYERS AND MEDITATIONS FOR THE

HOLY COMMUNION. *With a Preface by C. J. ELLICOTT, D.D., Lord Bishop of Gloucester and Bristol.*

With Rubrics in red. Royal 32mo. 2s. 6d.

---

MATERIALS AND MODELS FOR GREEK

AND LATIN PROSE COMPOSITION. *Selected and arranged by J. Y. SARGENT, M.A., Tutor, late Fellow of Magdalen College, Oxford; and T. F. DALLIN, M.A., Fellow and Tutor of Queen's College, Oxford.*

Crown 8vo. 7s. 6d.

---

THE STAR OF CHILDHOOD. *A First*

*Book of Prayers and Instruction for Children. Compiled by a Priest. Edited by the REV. T. T. CARTER, M.A., Rector of Clewer, Berks.*

With Illustrations, reduced from Engravings by FRA ANGELICO.  
Royal 16mo. 2s. 6d.

---

SELF-RENUNCIATION. *From the French.*

*With Introduction by the REV. T. T. CARTER, M.A., Rector of Clewer, Berks.*

Crown 8vo. 6s.

---

WATERLOO PLACE, PALL MALL, LONDON

---

## *New Publications.*

---

### THE HIDDEN LIFE OF THE SOUL.

*From the French. By the Author of "A Dominican Artist,"  
"Life of Madame Louise de France," &c., &c.*

Crown 8vo. 5s.

---

### ANCIENT HYMNS. *From the Roman Breviary.*

*For Domestic Use every Morning and Evening of the Week, and  
on the Holy Days of the Church. To which are added, Original  
Hymns, principally of Commemoration and Thanksgiving for  
Christ's Holy Ordinances. By RICHARD MANT, D.D., some-  
time Lord Bishop of Down and Connor.*

New Edition. Small 8vo. 5s.

---

### THE TWO BROTHERS, *and other Poems.*

*By EDWARD HENRY BICKERSTETH, M.A., Vicar of Christ  
Church, Hampstead, and Chaplain to the Bishop of Ripon,  
Author of "Yesterday, To-day, and for Ever."*

Second Edition. Small 8vo. 6s.

---

### ST. JOHN CHRYSOSTOM'S LITURGY.

*Translated by H. C. ROMANOFF, Author of "Sketches of the  
Rites and Customs of the Greco-Russian Church."*

With Illustrations. Square crown 8vo. 4s. 6d.

---

### THE LIFE OF JUSTIFICATION. *A Series*

*of Lectures delivered in Substance at All Saints', Margaret Street,  
in Lent, 1870. By the REV. GEORGE BODY, B.A., Rector of  
Kirkby Misperton.*

Crown 8vo. 4s. 6d.

---

AND AT OXFORD, AND CAMBRIDGE

---

*Messrs. Rivington's*

---

THE ILIAD OF HOMER. *Translated by*

J. G. CORDERY, *late Balliol College, Oxford, and now of H.M. Bengal Civil Service.*

Two vols. 8vo. 16s.

---

THE SAYINGS OF THE GREAT FORTY

*DAYS, between the Resurrection and Ascension, regarded as the Outlines of the Kingdom of God. In Five Discourses. With an Examination of Dr. Newman's Theory of Development.* By GEORGE MOBERLY, D.C.L., *Bishop of Salisbury.*

Fourth Edition. Crown 8vo. 7s. 6d.

---

A PLAIN ACCOUNT OF THE ENGLISH

*BIBLE. From the Earliest Times of its Translation to the Present Day.* By JOHN HENRY BLUNT, M.A., *Vicar of Kennington, Oxford; Editor of "The Annotated Book of Common Prayer," &c.*

Crown 8vo. 3s. 6d.

---

THE POPE AND THE COUNCIL. *By*

JANUS. *Authorised Translation from the German.*

Third Edition, Revised. Crown 8vo. 7s. 6d.

---

LETTERS FROM ROME ON THE COUNCIL.

*By QUIRINUS. Reprinted from the "ALLGEMEINE ZEITUNG." Authorised Translation.*

Crown 8vo. 12s.

---

WATERLOO PLACE, Pall Mall, LONDON

---

## *New Publications.*

---

### THE OBER-AMMERGAU PASSION PLAY.

*Reprinted by permission from the "TIMES." With some Introductory Remarks on the Origin and Development of Miracle Plays. By the REV. MALCOLM MACCOLL, M.A., Chaplain to the Right Hon. Lord Napier, K.T.*

Fourth Edition. Crown 8vo. 3s. 6d.

---

### THE FIRST BOOK OF COMMON PRAYER

OF EDWARD VI. AND THE ORDINAL OF 1549. *Together with the Order of the Communion, 1548. Reprinted entire, and Edited by the REV. HENRY BASKERVILLE WALTON, M.A., late Fellow and Tutor of Merton College; with Introduction by the REV. PETER GOLDSMITH MEDD, M.A., Senior Fellow and Tutor of University College, Oxford.*

Small 8vo. 6s.

---

### THE PURSUIT OF HOLINESS. *A Sequel*

*to "Thoughts on Personal Religion," intended to carry the Reader somewhat farther onward in the Spiritual Life. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich.*

Fourth Edition. Small 8vo. 5s.

---

### APOSTOLICAL SUCCESSION IN THE

CHURCH OF ENGLAND. *By the REV. ARTHUR W. HADDAN, B.D., Rector of Barton-on-the-Heath, and late Fellow of Trinity College, Oxford.*

8vo. 12s.

---

AND AT OXFORD, AND CAMBRIDGE

---

*Messrs. Rivington's*

---

THE PRIEST TO THE ALTAR; *or, Aids to  
the Devout Celebration of Holy Communion; chiefly after the  
Ancient Use of Sarum.*

Second Edition. Enlarged, Revised, and Re-arranged with the  
Secretæ, Post-communion, &c., appended to the Collects,  
Epistles, and Gospels, throughout the Year.

8vo. 7s. 6d.

---

PAROCHIAL AND PLAIN SERMONS. *By*

JOHN HENRY NEWMAN, B.D., *formerly Vicar of St. Mary's,  
Oxford. Edited by the REV. W. J. COPELAND, Rector of  
Farnham, Essex.*

From the Text of the last Editions published by MESSRS.  
RIVINGTON.

New Edition. Eight vols. Crown 8vo. 5s. each.

---

SERMONS BEARING ON SUBJECTS OF

THE DAY. *By* JOHN HENRY NEWMAN, B.D. *Edited by the  
REV. W. J. COPELAND, Rector of Farnham, Essex.*

With Index of Dates of all the Sermons.

New Edition. Crown 8vo. 5s.

---

BRIGHSTONE SERMONS. *By* GEORGE

MOBERLY, D.C.L., *Bishop of Salisbury.*

Second Edition. Crown 8vo. 7s. 6d.

---

WATERLOO PLACE, PALL MALL, LONDON

---

## *New Publications.*

---

THE CHARACTERS OF THE OLD TESTAMENT. *A Series of Sermons. By the REV. ISAAC WILLIAMS, B.D., late Fellow of Trinity College, Oxford.*

New Edition. Crown 8vo. 5s.

---

FEMALE CHARACTERS OF HOLY SCRIPTURE. *A Series of Sermons. By the REV. ISAAC WILLIAMS, B.D., late Fellow of Trinity College, Oxford.*

New Edition. Crown 8vo. 5s.

---

THE DIVINITY OF OUR LORD AND SAVIOUR JESUS CHRIST. *Being the Bampton Lectures for 1866. By HENRY PARRY LIDDON, D.D., D.C.L., Canon of St. Paul's, and Ireland Professor of Exegesis in the University of Oxford.*

Fifth Edition. Crown 8vo. 5s.

---

SERMONS PREACHED BEFORE THE UNIVERSITY OF OXFORD. *By HENRY PARRY LIDDON, D.D., D.C.L., Canon of St. Paul's, and Ireland Professor of Exegesis in the University of Oxford.*

Fourth Edition. Crown 8vo. 5s.

---

A MANUAL FOR THE SICK. *With other Devotions. By LAUNCELOT ANDREWES, D.D., sometime Lord Bishop of Winchester. Edited, with a Preface, by HENRY PARRY LIDDON, D.D., D.C.L., Canon of St. Paul's.*

With Portrait. Second Edition. Large type. 24mo. 2s. 6d.

---

AND AT OXFORD, AND CAMBRIDGE

---

*Messrs. Rivington's*

---

WALTER KERR HAMILTON, BISHOP OF  
SALISBURY. *A Sketch.* By HENRY PARRY LIDDON, D.D.,  
D.C.L., Canon of St. Paul's.

Second Edition. 8vo. Limp cloth. 2s. 6d.  
Or, bound with the Sermon "Life in Death," 3s. 6d.

---

THE LIFE OF MADAME LOUISE DE  
FRANCE, Daughter of Louis XV., known also as the Mother  
Térèse de S. Augustin. By the Author of "*A Dominican Artist*,"  
&c. Crown 8vo. 6s.

---

INSTRUCTIONS FOR THE USE OF CANDI-  
DATES FOR HOLY ORDERS, AND OF THE PAROCHIAL CLERGY;  
with Acts of Parliament relating to the same, and Forms proposed  
to be used. By CHRISTOPHER HODGSON, M.A., Secretary to  
the Governors of Queen Anne's Bounty.

Ninth Edition, Revised and Enlarged. 8vo. 16s.

---

THE TREASURY OF DEVOTION. *A Manual*  
of Prayers for General and Daily Use. Compiled by a Priest.  
Edited by the REV. T. T. CARTER, M.A., Rector of Clewer,  
Berks.

Fourth Edition. 16mo, 2s. 6d.; Limp cloth, 2s.  
Bound with the Book of Common Prayer, 3s. 6d.

---

A DOMINICAN ARTIST. *A Sketch of the*  
Life of the Rev. Père Besson, of the Order of St. Dominic. By  
the Author of "*The Life of Madame Louise de France*," &c.  
Second Edition. Crown 8vo. 6s.

---

WATERLOO PLACE, Pall Mall, LONDON

---

## *New Publications.*

---

THE GUIDE TO HEAVEN. *A Book of Prayers for every Want. (For the Working Classes.) Compiled by a Priest. Edited by the REV. T. T. CARTER, M.A., Rector of Clewer, Berks.*

Second Edition. Crown 8vo, 1s. 6d.; Limp cloth, 1s.

---

THE REFORMATION OF THE CHURCH OF ENGLAND. *Its History, Principles, and Results. A.D. 1514-1547. By JOHN HENRY BLUNT, M.A., Vicar of Kennington, Oxford, Editor of "The Annotated Book of Common Prayer," Author of "Directorium Pastorale," &c., &c.*

Second Edition. 8vo. 16s.

---

THE VIRGIN'S LAMP. *Prayers and Devout Exercises for English Sisters. Chiefly composed and selected by the late REV. J. M. NEALE, D.D., Founder of St. Margaret's, East Grinstead.*

Small 8vo. 3s. 6d.

---

CATECHETICAL NOTES AND CLASS QUESTIONS, LITERAL AND MYSTICAL. *Chiefly on the Earlier Books of Holy Scripture. By the late REV. J. M. NEALE, D.D., Warden of Sackville College, East Grinstead.*

Crown 8vo. 5s.

---

SERMONS FOR CHILDREN. *Being Thirty-three Short Readings, addressed to the Children of St. Margaret's Home, East Grinstead. By the late REV. J. M. NEALE, D.D., Warden of Sackville College, East Grinstead.*

Second Edition. Small 8vo. 3s. 6d.

---

AND AT OXFORD, AND CAMBRIDGE

---

Messrs. Rivington's

---

THE WITNESS OF THE OLD TESTA-

MENT TO CHRIST. *The Boyle Lectures for the Year 1868. By the REV. STANLEY LEATHES, M.A., Professor of Hebrew in King's College, London, and Minister of St. Philip's, Regent Street.*

8vo. 9s.

---

THE WITNESS OF ST. PAUL TO CHRIST.

*Being the Boyle Lectures for 1869. With an Appendix, on the Credibility of the Acts, in Reply to the Recent Strictures of Dr. Davidson. By the REV. STANLEY LEATHES, M.A.*

8vo. 10s. 6d.

---

THE WITNESS OF ST. JOHN TO CHRIST.

*Being the Boyle Lectures for 1870. With an Appendix on the Authorship and Integrity of St. John's Gospel and the Unity of the Johannine Writings. By the REV. STANLEY LEATHES, M.A.*

8vo. 10s. 6d.

---

DEAN ALFORD'S GREEK TESTAMENT.

*With English Notes, intended for the Upper Forms of Schools, and for Pass-men at the Universities. Abridged by BRADLEY H. ALFORD, M.A., late Scholar of Trinity College, Cambridge.*

Crown 8vo. 10s. 6d.

---

WATERLOO PLACE, PALL MALL, LONDON

---

## *New Publications.*

---

HONORÉ DE BALZAC. *Edited, with English Notes and Introductory Notice, by HENRI VAN LAUN, formerly French Master at Cheltenham College, and now Master of the French Language and Literature at the Edinburgh Academy.*  
(*Being the First Volume of "Selections from Modern French Authors."*)  
Crown 8vo. 3s. 6d.

---

H. A. TAINÉ. *Edited, with English Notes and Introductory Notice, by HENRI VAN LAUN.*  
(*Being the Second Volume of "Selections from Modern French Authors."*)  
Crown 8vo. 3s. 6d.

---

ARITHMETIC, THEORETICAL AND PRACTICAL. *By W. H. GIRDLESTONE, M.A., of Christ's College, Cambridge, Principal of the Theological College, Gloucester.*  
New Edition. Crown 8vo. 6s. 6d.  
Also an Edition for Schools. Small 8vo. 3s. 6d.

---

A PLAIN AND SHORT HISTORY OF ENGLAND FOR CHILDREN. *In Letters from a Father to his Son. With a Set of Questions at the end of each Letter. By GEORGE DAVYS, D.D., late Bishop of Peterborough.*  
New Edition, with Twelve Coloured Illustrations.  
Square Crown 8vo. 3s. 6d.  
A Cheap Edition, with Portrait of Edward VI. 18mo. 1s. 6d.

---

AND AT OXFORD, AND CAMBRIDGE

---

*Messrs. Rivington's*

---

**CLASSICAL EXAMINATION PAPERS.**

*Edited, with Notes and References, by P. J. F. GANTILLON,  
M.A., sometime Scholar of St. John's College, Cambridge;  
Classical Master in Cheltenham College.*

Crown 8vo. 7s. 6d.

Interleaved with writing-paper for Notes, half-bound, 10s. 6d.

---

**HELP AND COMFORT FOR THE SICK**

**POOR.** *By the Author of "Sickness; its Trials and Blessings."*

New Edition. Small 8vo. 1s.

---

**THE DOGMATIC FAITH.** *An Inquiry into*

*the Relation subsisting between Revelation and Dogma. Being  
the Bampton Lectures for 1867. By EDWARD GARBETT, M.A.,  
Incumbent of Christ Church, Surbiton.*

Second Edition. Crown 8vo. 5s.

---

**SKETCHES OF THE RITES AND CUSTOMS**

**OF THE GRECO-RUSSIAN CHURCH.** *By H. C. ROMANOFF.  
With an Introductory Notice by the Author of "The Heir of  
Redclyffe."*

Second Edition. Crown 8vo. 7s. 6d.

---

**HOUSEHOLD THEOLOGY.** *A Handbook of*

*Religious Information respecting the Holy Bible, the Prayer Book,  
the Church, the Ministry, Divine Worship, the Creeds, &c., &c.*  
*By JOHN HENRY BLUNT, M.A.*

New Edition. Small 8vo. 3s. 6d.

---

*WATERLOO PLACE, PALL MALL, LONDON*

---

## *New Publications.*

---

### CURIOUS MYTHS OF THE MIDDLE AGES.

*By S. BARING-GOULD, M.A., Author of "Post-Medieval Preachers," &c.*

With Illustrations. New Edition. Crown 8vo. 6s.

---

### THE PRAYER BOOK INTERLEAVED.

*With Historical Illustrations and Explanatory Notes, arranged parallel to the Text. By the REV. W. M. CAMPION, D.D., Fellow and Tutor of Queen's College, and Rector of St. Botolph's, and the REV. W. J. BEAMONT, M.A., late Fellow of Trinity College, Cambridge. With a Preface by the LORD BISHOP OF ELY.*

Sixth Edition. Small 8vo. 7s. 6d.

---

### SICKNESS ; ITS TRIALS AND BLESSINGS.

New Edition. Small 8vo. 3s. 6d.

Also a Cheap Edition, 1s. 6d. ; or in paper cover, 1s.

---

### HYMNS AND POEMS FOR THE SICK AND

*SUFFERING. In connection with the Service for the Visitation of the Sick. Selected from Various Authors. Edited by T. V. FOSBERY, M.A., Vicar of St. Giles's, Reading.*

New Edition. Small 8vo. 3s. 6d.

---

### MISCELLANEOUS POEMS. *By* HENRY

FRANCIS LYTE, M.A.

New Edition. Small 8vo. 5s.

---

*AND AT OXFORD, AND CAMBRIDGE*

---

*Messrs. Rivington's*

---

**THE HAPPINESS OF THE BLESSED.**

*Considered as to the Particulars of their State ; their Recognition of each other in that State ; and its Differences of Degrees. To which are added, Musings on the Church and her Services. By RICHARD MANT, D.D., sometime Lord Bishop of Down and Connor.*

New Edition. Small 8vo. 3s. 6d.

---

**CATECHESIS ; OR, CHRISTIAN INSTRU-**

**CTION PREPARATORY TO CONFIRMATION AND FIRST COMMUNION.** *By CHARLES WORDSWORTH, D.C.L., Bishop of St. Andrew's.*

New Edition. Small 8vo. 2s.

---

**WARNINGS OF THE HOLY WEEK, &c.**

*Being a Course of Parochial Lectures for the Week before Easter and the Easter Festivals. By the REV. W. ADAMS, M.A., late Vicar of St. Peter's-in-the-East, Oxford, and Fellow of Merton College.*

Sixth Edition. Small 8vo. 4s. 6d.

---

**CONSOLATIO ; OR, COMFORT FOR THE**

**AFFLICTED.** *Edited by the REV. C. E. KENNAWAY. With a Preface by SAMUEL WILBERFORCE, D.D., Lord Bishop of Winchester.*

New Edition. Small 8vo. 3s. 6d.

---

**THE PROPERTIES OF TRIANGLES AND**

**THEIR CIRCLES TREATED GEOMETRICALLY.** *By C. W. BOURNE, M.A., Assistant Mathematical Master at Marlborough College.*

Small 4to. 2s. 6d.

---

*WATERLOO PLACE, PALL MALL, LONDON*

---

## *New Publications.*

---

**FAMILY PRAYERS.** *Compiled from Various Sources (chiefly from Bishop Hamilton's Manual), and arranged on the Liturgical Principle.* By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich.

New Edition. Large type. Crown 8vo, 3s. 6d.  
Cheap Edition. 16mo. 1s.

---

**THE ANNUAL REGISTER.** *A Review of Public Events at Home and Abroad, for the Year 1871.*

8vo. 18s.

The Volumes of the New Series, 1863 to 1870, may be had,  
18s. each.

---

**THE HOME LIFE OF JESUS OF NAZARETH, &c.** *By the REV. AUGUSTUS GURNEY, M.A., Vicar of Wribbenhall, Kidderminster, in the Diocese of Worcester.*

Crown 8vo. 5s.

---

**A MEMORIAL VOLUME OF SERMONS.**

*By the late REV. JOHN HENRY HOLFORD, M.A. With a Short Biographical Preface.* By the REV. E. H. BICKERSTETH, M.A.

Small 8vo. 5s.

---

**THE BOOK OF CHURCH LAW.** *Being an Exposition of the Legal Rights and Duties of the Clergy and Laity of the Church of England.*

Crown 8vo.

[In the Press.]

---

AND AT OXFORD, AND CAMBRIDGE

---

*Messrs. Rivington's*

---

**YESTERDAY, TO-DAY, AND FOR EVER.**

*A Poem in Twelve Books. By* EDWARD HENRY BICKERSTETH, M.A., *Vicar of Christ Church, Hampstead, and Chaplain to the Bishop of Ripon.*

Seventh Edition. Small 8vo. 6s.

---

**THE GOSPEL ACCORDING TO ST. MARK,**

*in Anglo-Saxon and Northumbrian Versions synoptically arranged, with Collations exhibiting all the Readings of all the MSS. Edited for the Syndics of the Cambridge University Press, by the* REV. WALTER W. SKEAT, M.A., *Assistant Tutor and late Fellow of Christ's College, and Author of a Maso-Gothic Glossary.*

4to. 10s.

---

**SACRED ALLEGORIES.** *The Shadow of the*

*Cross—The Distant Hills—The Old Man's Home—The King's Messengers. By the* REV. W. ADAMS, M.A., *late Fellow of Merton College, Oxford.*

With Engravings from Original Designs by Charles W. Cope, R.A., John C. Horsley, A.R.A., Samuel Palmer, Birket Foster, and George Hicks.

The Four Allegories, separately. Crown 8vo. 2s. 6d. each.

---

**THE MANOR FARM.** *A Tale. By* M. C.

PHILLPOTTS, *Author of "The Hillford Confirmation."*

With Illustrations. Small 8vo. 3s. 6d.

---

WATERLOO PLACE, PALL MALL, LONDON

*AND AT OXFORD, AND CAMBRIDGE*

---

*Messrs. Rivington's*

---

**New Pamphlets.**

**REPORT OF THE COMMITTEE OF BISHOPS**  
ON THE REVISION OF THE TEXT AND TRANSLATION OF THE  
ATHANASIAN CREED, *with an Introduction and Notes.* By  
CHARLES JOHN, *Lord Bishop of Gloucester and Bristol.*

8vo. 1s.

---

**THE TOWERS OF ZION: A Sermon on the**  
*Athanasian Creed, preached in St. Michael and All Angels'*  
*Church, Weyhill, on Trinity Sunday, 1871.* By W. H.  
SIMCOX, M.A., *Rector of Weyhill; late Fellow of Queen's*  
*College, Oxford.*

8vo. 6d.

---

**CLERGY DISCIPLINE: A Letter to His Grace**  
*the ARCHBISHOP OF CANTERBURY. From the Right Hon.*  
*SIR ROBERT PHILLIMORE, Judge of the Arches Court.*

8vo. 6d.

---

**CANNING'S ADMINISTRATION: Narrative**  
*of Formation; with Correspondence, &c., 1827.* By GENERAL  
SIR ROBERT WILSON, C.M.T., &c., &c., &c.; *at the time*  
*Member of Parliament for the Borough of Southwark.* Edited  
*by his Nephew and Son-in-law, the REV. HERBERT RANDOLPH,*  
*M.A., of Balliol College, Oxford.*

8vo. 1s.

---

WATERLOO PLACE, PALL MALL, LONDON

---

## *New Publications.*

---

### *New Pamphlets (continued).*

THE CHURCH IN WALES. *The Liberation Society and the British Quarterly Review.*

8vo. 6d.

---

THE ATHANASIAN CREED: *With special Reference to the so-called Damnatory Clauses and the Proposed Revision of the Translation. A Paper read at a Ruridecanal Chapter. With an Appendix containing an Examination of some Points advanced by Professor Swainson respecting the Creed. By G. D. W. OMMANNEY, M.A., Curate of Whitchurch, Somerset.*

8vo. 1s.

---

ONE HUNDRED PRAYERS ON THE  
PSALMS; chiefly from the Commentary of PETER DE HARENTALS.

16mo. 6d.

---

THE NEW COURTS OF JUSTICE. *Notes in Reply to some Criticisms. By GEORGE EDMUND STREET, R.A., Member of the Imperial and Royal Academy of the Fine Arts, Vienna.*

Second Edition, with Additions. 8vo. 1s.

---

AND AT OXFORD, AND CAMBRIDGE

---

Messrs. Rivington's

---

**Keys to Christian Knowledge.**

Small 8vo. 2s. 6d. each.

**A KEY TO THE KNOWLEDGE AND USE OF THE BOOK OF COMMON PRAYER.** *By* JOHN HENRY BLUNT, M.A., *Editor of "The Annotated Book of Common Prayer."*

**A KEY TO CHRISTIAN DOCTRINE AND PRACTICE.** *(Founded on the Church Catechism.) By* JOHN HENRY BLUNT, M.A.

**A KEY TO THE KNOWLEDGE AND USE OF THE HOLY BIBLE.** *By* JOHN HENRY BLUNT, M.A.

**A KEY TO THE NARRATIVE OF THE FOUR GOSPELS.** *By* JOHN PILKINGTON NORRIS, M.A., *Canon of Bristol, formerly one of Her Majesty's Inspectors of Schools.*

**A KEY TO THE KNOWLEDGE OF CHURCH HISTORY (ANCIENT).** *Edited by* JOHN HENRY BLUNT, M.A.

**A KEY TO THE KNOWLEDGE OF CHURCH HISTORY (MODERN).** *Edited by* JOHN HENRY BLUNT, M.A.

**A KEY TO THE NARRATIVE OF THE ACTS OF THE APOSTLES.** *By* JOHN PILKINGTON NORRIS, M.A.

*Other Keys are in Preparation.*

---

WATERLOO PLACE, PALL MALL, LONDON

---

## *New Publications.*

---

### **Rivington's Mathematical Series.**

12mo.

**By J. HAMBLIN SMITH, M.A.,**

*of Gonville and Caius College,  
and late Lecturer at St. Peter's  
College, Cambridge.*

**ALGEBRA. Part I. 2s. 6d.**  
With Answers, 3s.

**EXERCISES ON ALGEBRA.**  
*Part I. 2s. 6d. Copies may  
be had without the Answers.*

**ELEMENTARY TRIGONOME-  
TRY, 4s. 6d.**

**ELEMENTARY HYDROSTA-  
TICS. 3s.**

**ELEMENTS OF GEOMETRY.**  
*Containing the First Four Books  
of Euclid, with Exercises and  
Notes. 3s.*

**ELEMENTARY STATICS. 3s.**

**By E. J. GROSS, M.A.,**

*Fellow of Gonville and Caius Col-  
lege, Cambridge.*

**ALGEBRA. Part II.**  
[In preparation.]

**By G. RICHARDSON, M.A.,**

*Assistant Master at Winchester  
College, and late Fellow of St.  
John's College, Cambridge.*

**GEOMETRICAL CONIC  
SECTIONS. [In the Press.]**

**By H. E. OAKELEY, M.A.,**

*Late Fellow and Senior Mathe-  
matical Lecturer of Jesus Col-  
lege, Cambridge, H.M. Inspec-  
tor of Schools.*

**ANALYTICAL GEOMETRY OF  
TWO DIMENSIONS.**  
[In preparation.]

*Other Works are in Preparation.*

---

**AND AT OXFORD, AND CAMBRIDGE**

---

## Messrs. Rivington's

---

### CATENA CLASSICORUM. *A Series of Clas-*

*sical Authors. Edited by Members of both Universities, under the Direction of the* REV. ARTHUR HOLMES, M.A., *Senior Fellow and Lecturer of Clare College, Cambridge, and Preacher at the Chapel Royal, Whitehall; and the* REV. CHARLES BIGG, M.A., *late Senior Student and Tutor of Christ Church, Oxford, Principal of Brighton College.*

#### SOPHOCLES TRAGOEDIAE.

*Edited by* R. C. JEBB, M.A., *Fellow and Assistant Tutor of Trinity College, Cambridge, and Public Orator of the University.*

THE ELECTRA. 3s. 6d.

THE AJAX. 3s. 6d.

#### JUVENALIS SATIRAE. *Edited*

*by* G. A. SIMCOX, M.A., *Fellow and Classical Lecturer of Queen's College, Oxford.* 3s. 6d.

#### THUCYDIDIS HISTORIA.

*Edited by* CHAS. BIGG, M.A., *late Senior Student and Tutor of Christ Church, Oxford; Principal of Brighton College.*

Books I. and II. with Introductions. 6s.

#### DEMOSTHENIS ORATIONES

PUBLICAE. *Edited by* G. H. HESLOP, M.A., *late Fellow and Assistant Tutor of Queen's Col., Oxford; Head Master of St. Bees.*

THE OLYNTHIACS. 2s. 6d.

THE PHILIPPICS. 3s.

DE FALSA LEGATIONE. 6s.

#### ARISTOPHANIS COMOEDIAE.

*Edited by* W. C. GREEN, M.A., *late Fellow of King's College, Cambridge; Assistant Master at Rugby School.*

THE ACHARNIANS AND THE KNIGHTS. 4s.

THE CLOUDS. 3s. 6d.

THE WASPS. 3s. 6d.

An Edition of THE ACHARNIANS and THE KNIGHTS, Revised and especially adapted for Use in Schools. 4s.

#### ISOCRATIS ORATIONES.

*Edited by* JOHN EDWIN SANDYS, M.A., *Fellow and Tutor of St. John's Col., Classical Lecturer at Jesus College, Cambridge.*

AD DEMONICUM ET PANEGYRICUS. 4s. 6d.

#### PERSII SATIRAE. *Edited by*

A. PRETOR, M.A., *of Trinity College, Cambridge, Classical Lecturer of Trinity Hall.* 3s. 6d.

#### HOMERI ILIAS. *Edited by*

S. H. REYNOLDS, M.A., *Fellow and Tutor of Brasenose College, Oxford.*

Books I. to XII. 6s.

#### TERENTI COMOEDIAE.

*Edited by* T. L. PAPILLON, M.A., *Fellow of New College, Oxford, late Fellow of Merton.*

ANDRIA ET EUNUCHUS. 4s. 6d.

#### DEMOSTHENIS ORATIONES

PRIVATAE. *Edited by the* REV. ARTHUR HOLMES, M.A., *Senior Fellow and Lecturer of Clare College, Cambridge, and Preacher at the Chapel Royal, Whitehall.*

DE CORONA. 5s.

---

WATERLOO PLACE, PALL MALL, LONDON

---

## *New Publications.*

---

**DEVOTIONAL COMMENTARY ON THE**  
GOSPEL NARRATIVE. *By the REV. ISAAC WILLIAMS, B.D.,*  
*formerly Fellow of Trinity College, Oxford.*

New Edition. Eight Volumes. Crown 8vo. 5s. each.

**Thoughts on the Study of the Holy Gospels.**

*Characteristic Differences in the Four Gospels—Our Lord's Manifestations of Himself—The Rule of Scriptural Interpretation furnished by Our Lord—Analogies of the Gospel—Mention of Angels in the Gospels—Places of Our Lord's Abode and Ministry—Our Lord's Mode of Dealing with His Apostles—Conclusion.*

**A Harmony of the Four Evangelists.**

*Our Lord's Nativity—Our Lord's Ministry (Second Year)—Our Lord's Ministry (Third Year)—The Holy Week—Our Lord's Resurrection.*

**Our Lord's Nativity.**

*The Birth at Bethlehem—The Baptism in Jordan—The First Passover.*

**Our Lord's Ministry. Second Year.**

*The Second Passover—Christ with the Twelve—The Twelve sent Forth.*

**Our Lord's Ministry. Third Year.**

*Teaching in Galilee—Teaching at Jerusalem—Last Journey from Galilee to Jerusalem.*

**The Holy Week.**

*The Approach to Jerusalem—The Teaching in the Temple—The Discourse on the Mount of Olives—The Last Supper.*

**Our Lord's Passion.**

*The Hour of Darkness—The Agony—The Apprehension—The Condemnation—The Day of Sorrows—The Hall of Judgment—The Crucifixion—The Sepulture.*

**Our Lord's Resurrection.**

*The Day of Days—The Grave Visited—Christ Appearing—The Going to Emmaus—The Forty Days—The Apostles Assembled—The Lake in Galilee—The Mountain in Galilee—The Return from Galilee.*

---

AND AT OXFORD, AND CAMBRIDGE

## Ribington's Devotional Series:

Elegantly printed with red borders. 16mo. 2s. 6d.

- |  |   |
|--|---|
| <p>THOMAS À KEMPIS, OF THE<br/>IMITATION OF CHRIST.</p>  | <p>THE RULE AND EXERCISES<br/>OF HOLY LIVING. <i>By</i> JEREMY<br/>TAYLOR, D.D., <i>Bishop of Down<br/>and Connor, and Dromore.</i></p> |
| <p>INTRODUCTION TO THE DE-<br/>VOUT LIFE. <i>From the French<br/>of S. Francis of Sales, Bishop<br/>and Prince of Geneva.</i></p>  | <p>THE RULE AND EXERCISES<br/>OF HOLY DYING. <i>By</i> JEREMY<br/>TAYLOR, D.D., <i>Bishop of Down<br/>and Connor, and Dromore.</i></p>  |
| <p>A SHORT AND PLAIN IN-<br/>STRUCTION FOR THE BETTER<br/>UNDERSTANDING OF THE<br/>LORD'S SUPPER; <i>to which is<br/>annexed, the Office of the Holy<br/>Communion, with proper Helps<br/>and Directions.</i> <i>By</i> THOMAS<br/>WILSON, D.D., <i>late Lord Bishop<br/>of Sodor and Man.</i></p> | <p>The "HOLY LIVING" and the<br/>"HOLY DYING" may be had<br/>bound together in One Vol., 5s.</p>  |
| <p>Complete Edition, in large type.</p>  | <p>A PRACTICAL TREATISE<br/>CONCERNING EVIL THOUGHTS.<br/><i>By</i> WILLIAM CHILCOT, M.A.</p>   |
|  | <p>THE ENGLISH POEMS OF<br/>GEORGE HERBERT. <i>Together<br/>with his Collection of Proverbs,<br/>entitled "Jacula Prudentum."</i></p>   |

### Cheap Editions, without the red borders.

- |  |  |
|--|--|
| <p>THOMAS À KEMPIS, OF THE<br/>IMITATION OF CHRIST. Limp<br/>cloth, 1s.; or in cover, 6d.</p>  | <p>JEREMY TAYLOR'S HOLY LIVING.<br/>JEREMY TAYLOR'S HOLY DYING.<br/>Limp cloth, 1s. each; or in<br/>cover, 6d.</p> |
| <p>BISHOP WILSON'S HOLY COM-<br/>MUNION. Large type. Limp<br/>cloth, 1s.; or in cover, 6d.</p> | <p>HOLY LIVING and HOLY DYING,<br/>in One Volume, 2s. 6d.</p>  |

WATERLOO PLACE, Pall Mall, LONDON  
HIGH STREET, OXFORD; and TRINITY STREET, CAMBRIDGE

Y;





